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"THE CHILD IN THE MIDST."

CHAPTER 1.

The Child in Its Helplessness.

BY MRS. JOHN P. WHITE, ALBIA, IOWA.

"AND HE took a little child and set him in the midst." Since that time, wherever that act has been made known, child values have risen. The teaching of the Man of Galilee has made all the difference in the world between the children of this land and the children of non-Christian lands.

Time was when even in this country "children were to be seen and not heard" and the problems of children were relegated to the background. All is now changed. Indeed so much time and thought are devoted to child life that this has been termed "the age of the child." As a nation we have come to see that our greatest resource is in our children. The future depends upon the childhood of the nation. Mrs. Frederick Schoff has said, "Child welfare is at the foundation of world welfare. Child nurture is the greatest science of the age. To arouse the whole world to a realization of its duty to the children is the propaganda in which all who see the infinite possibilities of the child should unite."

"The recognized difference between the mind of a child and the mind of an adult has led to the development of a new science—the science of Paidology or Child Study." The result has been increased interest in child life in home, at school and at play.

We believe that this is a splendid development in our splendid civilization. We think nothing is too good for our children. We want them to have the best physical development possible; we demand that life and health be safeguarded in every manner; we are glad to discover advance steps in our educational system because we believe our children deserve the best that this great free country can provide. We want moral restraints thrown around the young that they may develop into true, pure men and women.

The rights of every child and the rights of every mother are set forth in our text-book. "Every child has the inalienable right to be well-born, to be welcomed, to be properly cared for and trained through the years of helplessness and development, to follow his instincts for healthful play, to receive an education sufficient to make him a self-supporting, useful member of society, to have

such moral and spiritual training as will develop the highest type of character of which he is capable."

"Every mother has the right to accept the duties, responsibilities and sufferings of motherhood of her own free will, to be surrounded by such conditions as will help her to bring her child into the world with the greatest possible safety to her own life and health and to those of her child, and to loving care during her days of weakness and recuperation."

It is quite evident that if these are the rights of the children of a Christian land, they are the rights of all the children of all nations of the earth. The truth is *our* children have received a rich heritage intended for the whole world, *their* children have not so much as heard that a heritage has been left them.

Let us look first at

MOTHERHOOD IN CHRISTIAN AND NON-CHRISTIAN LANDS.

If there is any one person above another whose heart should overflow with gratitude for the blessing of Christianity it is a mother. What does motherhood mean in a Christian land? It means protection, care and tenderness. When we think of the advent of the little child we think also of the mother. Across our minds flit visions of a white-capped nurse or grandma, of quietness, of cleanliness, of dainty diet. This protection of motherhood in civilized lands has come to be recognized as an economic principle. The welfare of the nation depends upon the protection of the mother.

Such a thought has not been even conceived by the people of non-Christian lands. They have placed no value on the mothers of their children. Instead of care there is utter neglect. In certain regions of China the mother and new-born infant are kept in seclusion for forty days during which time many a little one mysteriously disappears. In some parts of India the mother is moved to an outer room and left absolutely alone. Her very touch means defilement. On a certain day she is made to drink a horrible mixture containing three ingredients from the sacred cow.

Should the Chinese mother or the woman of Lao die in child-birth she is denied every honor shown the dead. The Mohammedan mother, on the other hand, may suffer equal neglect but if she should die in child-birth her friends have the assurance that she has gone straight to Paradise. To find the reason why there should be such a difference between the treatment of mothers in Christian and non-Christian lands is simply to say one word—"Jesus."

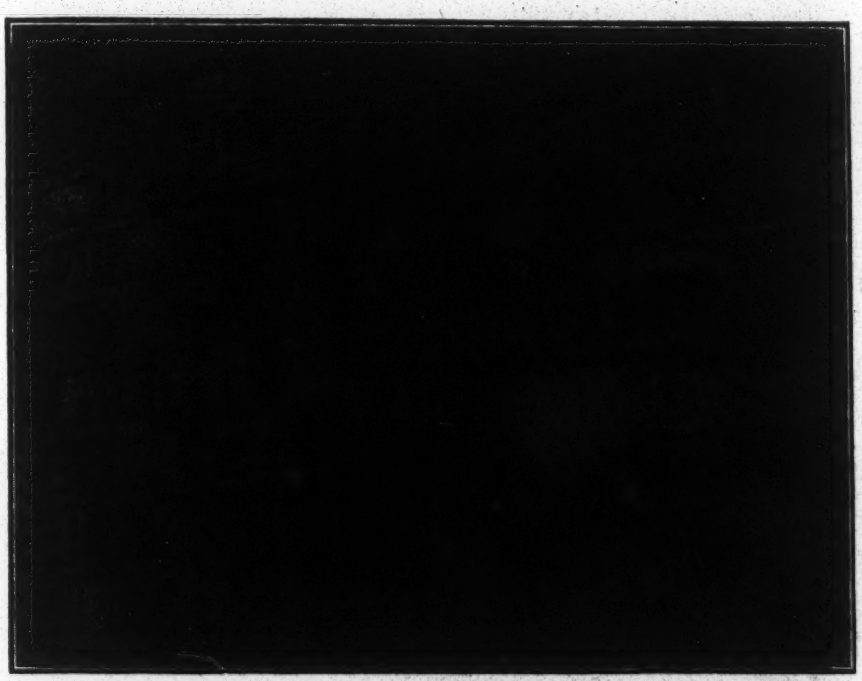
VALUE OF CHILD LIFE IN CHRISTIAN AND NON-CHRISTIAN LANDS.

Christianity has made us prize human life. All the gold in all the world could not purchase your child or mine even if he were only a day old. It is not necessary to enlarge on this line of thought, "How Much Do You Love the Baby?" You cannot express it. You have whispered it over and over into baby ears. You have used every kind of measurement known; you have run your figures into millions, you have used every superlative known to the English language, and still you have never found words that could in any way express the unutterable love you bear to that precious child.

But, oh, how cheap child life is in non-Christian lands! In some parts of Africa twins are regarded with such horror that they are destroyed. The unfortunate little beings are stuffed into a pot and thrown into the woods to die and their mother is disgraced for life

and may be sent into exile. A missionary tells us that "the idea is that by law of God human births should be single; therefore if a mother has twins, she has been degraded to the level of the beasts, the children are also beasts and their death is necessary in order to preserve the human race pure and to prevent misfortune."

The crime of infanticide has been fearfully prevalent in China, India and the Pacific Islands. Some will deny this statement. Yan Phon Lee in writing of "Girls of My Acquaintance," mentions at length the characteristics of Chinese girls, then he adds, "I am indignant that there should be a popular belief in America that Chinese girls at their birth are generally put to death because they are not wanted by their parents. Nothing can be farther from the truth. In a country like China where women do not appear in public life, it must follow that baby boys are more to be desired than baby girls for the very good reason that family honor and glory depend on them and ancestral worship necessitates either the birth or adoption of sons to perpetuate it. I venture to say that in proportion to population and distribution of wealth that infanticide is as rare in China as it is in this country." (Here then is a surprising statement after what has gone before). "Extremely poor people finding it hard to keep even themselves alive, often prefer to 'make way' with their babies rather than see them slowly starve to death. With them girl babies are more often sacrificed than boys, because boys are readily adopted by rich and childless persons, while the female infants rarely can be thus provided for."



FOR THE RECEPTION OF "UNWELCOME BABIES" IN CHINA.

The hole in the wall is the door through which the children are placed. Neither the face of the mother nor the receiver of the babe can be seen by the other. Hence there is no identity. Once in, the child slips down on a sliding shelf and is the property of the institution. It is the saddest commentary on homeless heathendom.

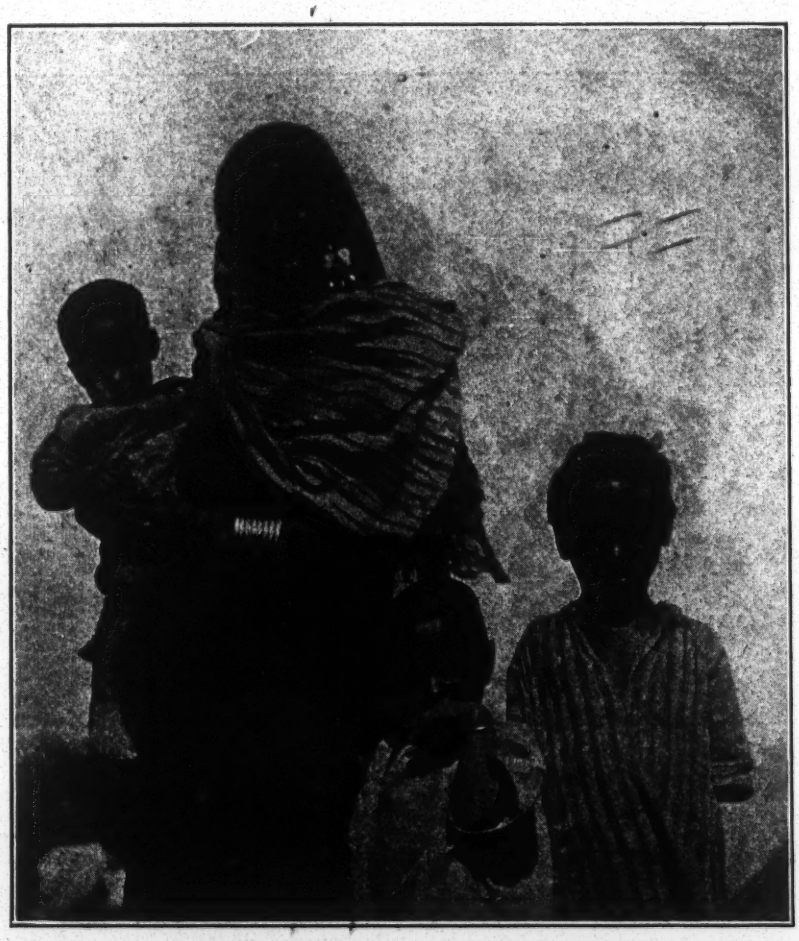
It is only natural that this young Chinese should defend his own country. But before we accept his version of this question he must first explain to us why laws forbidding the crime of destroying

girl babies were passed in recent years in China. One writer on China tells us that the situation demanded such laws for the custom had been so extensively followed in some sections as to seriously affect the proportion of the sexes.

The orphanages established by Christian missionaries have in them many little girls who were rescued from death when their own families were about to destroy them.

her,' suggested the eldest sister calmly. 'Yes, of course,' the grandmother assented. 'We certainly do not want a third girl.' No one thought to ask what the baby's mother thought or wished. Her preferences were of no weight.

"Now some of this story is not very pleasant reading; but it should be read by all who want to know the real facts about the opportunities of child life in China. Of course, matters will mend



HINDU MOTHER AND CHILDREN

Some are inclined to think that these dreadful stories of cruelty belong to an age long past. From *The Christian Herald* comes the biography of little Hai Ieh Tsi or "the Abused Leaf." "She was born in the Summer of 1904. Instead of being welcomed with joy as little newcomers to Christian homes are welcomed, she was met with the query, 'What shall we do with her?' 'Kill

gradually under the new government, but there are over four hundred million people in China and it will be a long time before the old horrors are altogether at an end.

"The baby who was not wanted was thrown into the water pail. She splashed about in the water and at last was still. Her sisters and grandmother supposed that she had been successfully

drowned and the pail was carried out and emptied. An eight-year old native girl comes along. When she sees the baby she runs to her home which is near. 'Mamma, mamma,' she cries, 'a little thrown-out child lies over there. The dogs will eat her up.' The mother sent a neighbor back with the child to investigate. Right here is still more unpleasant reading. When they reached the spot the baby had disappeared. But its grandmother stood with a spade in her hand. She had calmly buried the baby alive. But the little feet had not quite been covered and the young girl and her neighbor hastily dug up the poor little body. By what seems almost a miracle the baby was still alive. The grandmother stood in astonishment as the little girl and the neighbor carried the pitiful tiny creature away to the good missionaries.

"So dear little 'Abused Leaf' was saved because somebody had heard of Jesus and loved Him. She was brought to the Orphanage where there are many *Christian Herald* children and although it was long before the marks and the effects of the cruel treatment of her first day on earth disappeared she grew to be a strong, bright child."

Why is it that such things are possible in any spot on the earth? Why was it that in China within the past twelve years, there were towers kept up at government expense, where superfluous girl babies might be thrown? Why was it that in India, a few years ago according to government census reports, the tigers in a certain district had such a refined taste they carried off girl babies only to the number of several hundred in a single year? Why? Because Christ is not known there. Why is it that in your home and mine baby girls and baby boys are equally welcomed and loved and nurtured and cared for? Why? Because Jesus Christ was a little child; because as our great teacher, He took a little child and set him in the midst and said, "Of such is the kingdom of heaven."

CARE OF CHILDREN IN CHRISTIAN AND NON-CHRISTIAN LANDS.

If you will look over the pages of any of our popular women's journals you will see babies peeking out from every corner. The smiling faces indicate their efforts to advertise the particular kind of food that has helped them over the rocky

EGYPTIAN MOTHERS AND THEIR CHILDREN

road of mal-nutrition. When an infant is not properly nourished, the great question arises, What shall we feed the baby? Just a few days of wrong feeding may make shipwreck of a precious life.

The thought for the babies of our cities has led to stringent laws regarding dairies. Cows are regularly inspected. Diseased animals are destroyed. Milk must be pasteurized or sterilized before it may be sold. The reason for these precautions is that diseases have repeatedly been traced to dairies.

The greatest child mortality in this country is among the very poor in our large cities. In some cities milk is supplied at cost or less than cost to the poor. A philanthropist, Mr. Strauss, donated a considerable sum of money in 1893 for the establishment of milk depots in New York City.

In Rochester, N. Y., a few years ago child mortality was very high. Under the direction of the health officers some notable experiments were tried. Dairies were inspected and told to clean up. Special milk depots were established where the best milk obtainable was pasteurized and modified to suit babies of different ages and sold at cost to mothers. A pamphlet containing advice on the care of babies was printed in various languages, to meet the lingual conditions of the city and distributed among the mothers. The result was that the death rate for ten years after the experiment was tried was one-half what it was for the preceding ten years. Four thousand little lives saved because a good doctor cared enough for them to throw his life into such a simple yet such a great subject as "Milk for Babies."

Indeed today, in our country, babies are becoming important personages. Our periodicals in trying to meet the demand for information along this line have "departments" for "Care of Infants" and "Little Talks on Babyology" and so on. In a larger way for older children our Juvenile Courts, Juvenile Commissions, Federal Children's Bureau, Playground Movement, Child Welfare Exhibits, and Child Labor Laws all strive to deal with the problems of child life.

What are the chances for the child on the other side of the world? In nearly all non-Christian lands the mothers are pitiably ignorant. If an infant needs artificial feeding the mother may know that milk is the best food but often that is out of the question. In many places she does not know until she is told what would be best for the little one. Mrs. Fraser writing in the July number of *"The International Review of Missions"* says, "Infant life is being saved by demonstrating how to bring up orphans on cow's milk. Formerly their one substitute was a water gruel—so useless that one could scarcely wonder that, feeling the futility of the attempt, they often buried the living child with the dead mother."

To be sure among wealthier people all over the world the "wet nurse" is an established factor in family life. Among the middle classes where milk is desired, the goat has become essential to the feeding of infants, or in Mexico, the burro. But for the great masses of poor people in many lands milk of any kind is a luxury not to be indulged in, even though a little life depends upon the securing of it. It is a financial impossibility.

What shall the mother do? Plainly the only thing she can do is to give the baby food from the family meal. As the baby grows older he is allowed anything for which he chooses to cry. A very frequent sight in Egypt is a tiny

baby scarcely big enough to manage his own hands, nibbling delightedly at a green cucumber. It must be said, however, that Egyptian cucumbers are less harmful than the American variety, else no child would ever survive after indulging in this kind of a meal. Generally the results are disastrous. The wonder is that any babies live. The fact is that from seventy-five to eighty per cent. of these neglected ones die under two years of age.

Mrs. Ruth B. Fisher in her charming book "On the Borders of Pigmy Land" gives her experiences in Central Africa. One morning a woman brought a wee morsel of humanity three weeks old to the dispensary. The mother explained that it had either been poisoned or it had an evil spirit. She had tried to let the evil spirit out by making a number of small deep cuts in the body. "The evil spirit in reality had been bananas and mushrooms that she had been feeding to it. As there was no method of giving the baby milk except to have it lap from the hand, which was an art never properly learned by the child, the nourishment was inadequate to the needs." Mrs. Fisher sent home to England for three dozen rubber comforters. These she adjusted on empty medicine bottles and ink bottles. So great was the demand for these improvised nursing bottles that she had to loan them out by the month. She felt that the Stephens Ink Company "Would have been immensely pleased could it have snap-shotted the babies being solemnly fed in church with its bottles held to their mouths."

The hygienic methods of feeding babies in this country, and the scientific care of infants indicate our deep interest in the preservation of the race. Everywhere in America people are studying the problems of the conservation of child-life. All thinking mothers give care to even the slightest indisposition manifested in a child. Did you ever have a sick baby in your home? Do you remember what you did? You dropped everything to care for baby. It made no difference about your social engagements, or conventions, or your embroidery. You had always prided yourself that your house was managed with splendid system. But now baby was sick; nothing else mattered. You called the physician, you carried out his orders to the letter; you bathed the baby, put spotless gowns upon him and kept him in a snowy bed, you hovered over him day and night until your strength was almost gone, you did it all cheerfully and gladly to save a precious life.

I wish I could make you see a sick baby that I saw once in Egypt. He was a little tot of two or three years of age. The room in which he lay was damp, dark and foul. The bed was a piece of matting and a pile of rags on the floor. The eyes of the little sufferer were swollen and repulsive, the hair matted, the whole body unclean. No water was allowed to touch him lest he die. He moaned and tossed with fever. Nobody seemed to be doing anything; nobody knew what to do. When the foreign doctor was suggested the women shrugged their shoulders and said, "Oh, he kills everybody." They had tried all kinds of charms. There was one last resort. In case he seemed to be getting very much worse they would take him out to a holy man's tomb, place him in there and leave him all night. In the morning the mother would return for him, if perchance the little life still lingered.

No attention is paid to contagious diseases. Indeed among Mohammedans

the belief exists that there is no such a thing as contagion. Mohammed gave them this teaching, and they will solemnly tell you that the prophet taught them that no matter what disease came along they would not take it unless their time had come. It is not surprising then that mothers will carry sick children out where other children are, nor that other mothers will rush into houses where people have just died with smallpox or diptheria. With startling recurrence little still figures are carried to the cemetery and laid away by hands that are none too gentle and the passers-by exclaim, "It was only a baby."

Under such conditions, people see the inevitable and do not expect all their babies to live. Large families of ten or twelve children are reduced to two or three.

Disease in nearly all non-Christian lands is supposed to be due to evil spirits therefore exorcism is believed to be the proper treatment. In Korea, where people live in constant terror of evil spirits, the mother of a sick baby, believing that the evil spirit in her child must be appeased tries all kinds of methods to please him. Finally she will make a straw horse and set it out in front of the door in the hope that the spirit will

CARRYING THE BIG BROTHER BABY
A Familiar Sight in India

mount it and ride away. In China where Buddhism, Confucianism and Taoism are intermingled there are innumerable superstitions. If a person falls sick he is believed to be possessed by an evil spirit. It is necessary to call the Taoist priest to intercede for him and to offer up vows for his recovery. This belief leads to cruel treatment. A Chinese mother for example apparently loves her baby boy with all a mother's devotion. She croons over him

"My little baby, little boy blue,
Is as sweet as sugar and cinnamon too;
Isn't this little darling of ours
Sweeter than dates and cinnamon flowers?"

"Yet if this child sickens and dies, her love turns into hatred because he has proved to be the impersonation of a demon who with fiendish cruelty has drawn out her love and then deprived her of its object. The baby is left to draw its last breath on the earth floor, since loving arms give no comfort to a little devil."

The world children, in their suffering and helplessness stretch out appealing hands to us. Across the ages comes a voice that sounds in our ears today, "Inasmuch as ye did it unto one of the least of these little ones ye did it unto Me."

HELPS TO THE STUDY OF CHAPTER 1.

Fifteen Years Among the Topknots, Underwood.

Fetish Folk of West Africa, Milligan.

On the Borders of Pigmy Land, Ruth B. Fisher.

Child Problems, George B. Mangold.

Leaflets. Order from Miss Elizabeth Milligan, 5534 Kentucky Avenue, Pittsburgh, Pa.

Child Life in India.

Little Girl Life in Egypt.

Little Daughters of Islam.

Motherhood in Heathen Lands.

Of Countless Mothers I Am Only One. (Poem).

JUNIOR STUDY—OUR WORLD FAMILY.

HOW THE STORY MIGHT BE TOLD.

Did any of you children ever go to visit some cousins whom you had never seen? You had a lot of surprises did you not? They did not look exactly as you had expected them to look. You were disappointed in some things and surprised at other things.

Now we are going to study for six months about some of our cousins on the other side of the world. They are very different from you; they do not wear the same kind of clothes, nor live in the same kind of houses. Indeed they have a different complexion but you are related just the same for the Bible says God "hath made of one blood all nations."

The reason you are to study about these children is that you have something they need. You have received a heritage intended for all the children of the world and they have not heard about it yet. You know what I mean. You have the Bible which teaches of Jesus the Saviour; you have Christian homes and the church and Sabbath School; you have care and love and opportunities for school—oh, you have a multitude of things that they do not have because you have been taught of Christ and they have not.

As we get better acquainted with these little cousins and see how many fine qualities they have I am sure we shall all want to share our greatest blessing with them.

ANCIENT WONDERS.

Some of the members of the World Family live in countries that have a very old history. The Chinese were doing wonderful things before ever our country was discovered. The Chinese were the first people to do printing; they were

the first people to make paper. If you were to go to China today you would see something very old. It is a great wall which was built 200 years before the birth of Christ. A writer says of it, "Now if you will imagine a solid line of three-story brick houses from fifteen to twenty feet wide, built across the United States from New York to Omaha, you may have some idea of the size of the Great Chinese Wall. This mighty structure was built right over the mountains. It climbs the steepest of crags and in one place crosses a peak more than five thousand feet high."

If you were to go to Egypt what would you want to do just as soon as you arrived? I can guess. You would want to climb the pyramids. When you would get on top of the largest one away up four hundred and eighty feet high you would begin to think of the wonderful people who built these pyramids long, long ago.

When Jesus was carried down into Egypt the pyramids were there; when Moses was being taught in the house of Pharoah's daughter the pyramids were there; when Joseph was sold into Egypt the pyramids were there; when Abraham visited Egypt the pyramids were there. It almost makes you dizzy to think back so far.

NATIONS CHANGING.

For a long time the old countries of Asia had no dealings with Western people. Now all is changing. Those people want to learn our ways. We have many things to give them. Do you think we can learn anything from them? Certainly; we would not be foolish enough to think that we are beyond learning from other people. One thing we might learn is courtesy. There are no children in the world that are as polite and courteous as the children of China and Japan. Here is a sweet little poem about the children of Japan:

The little children in Japan
Don't think of being rude
"O noble dear mamma," they say,
"We trust we don't intrude,"
Instead of rushing in to where
All day their mother combs her hair.
The little children in Japan
Wear mittens on their feet;
They have no proper hats to go
A-walking on the street;
And wooden stilts for overshoes
They don't object at all to use.
The little children in Japan
Are fearfully polite;
They always thank their bread and milk,
Before they take a bite,
And say, "You make us most content,
O honorable nourishment."
The little children in Japan
With toys of paper play,
And carry paper parasols,
To keep the rain away;
And when you go to see, you'll find
It's paper walls they live behind.
The little children in Japan,
They haven't any store
Of beds and chairs and parlor things,
And so upon the floor
They sit and sip their tea and smile
And then they go to sleep awhile."

Let us keep in mind that Jesus loves all the children of the World Family and He wants us to send this message to them.

OBJECT LESSONS FOR JUNIORS.

"That which we have seen with our eyes, that which we beheld and our hands handled" impresses the mind much more than mere words possibly can do. Children in particular receive their deepest and most lasting impressions from things seen and handled.

The study for this year, *"Our World Family"* offers a wide field for the use of object lessons. Junior leaders who are blessed with talents and time may make many little articles to illustrate life in missionary lands. Many, however, need help from some other source. To

such we would recommend the *Object Lessons for Juniors,* issued by the Missionary Education Movement and for sale by our Literature Secretary, Miss R. Elizabeth Milligan, 5534 Kentucky Ave., Pittsburgh, Pa. There are four of these. The Study on Africa consists of a paper panorama on which is set up a pasteboard hut, a box containing two nice woolly children and all kinds of miniature utensils and implements used in their simple life and worship.

Juniors love to use the wooden comb (which is natural size), to whirl the wooden article used in oro worship, and to carry Shobo and Selina in their little hammocks, through imaginary jungles. A little book accompanies the objects and contains the material which the Junior leader needs in her preparation. Much additional material may be secured from books on Africa and from the reports from our Sudan Mission.

The Study is planned to cover eight lessons. More time may be taken by using this as supplemantary teaching. After having the regular Junior lesson in the usual way the Superintendent may take charge of this part for fifteen or twenty minutes. Of course, the children want to see everything at once but by giving promise of something new the next week, good attendance is assured, for no one wants to miss a single thing. When the children have learned the facts and stories thoroughly, it is a good plan to have an open meeting and invite the parents and friends to hear the whole story of the African children. The parents will enjoy this meeting because their children have a part in it. Incidentally they will learn more about Africa in that short hour than they have ever known before.

The Study on Japan is equally interesting. The objects are on the same order as those for Africa. Japanese articles are much more familiar to our children and it is easy to make a collection of Japanese pictures, fans, lanterns, and china for use at the open meeting.

The North American Indian and his wigwam are still more familiar to our Juniors. The same plan is followed in this study. The life of the Indian is brought out by the objects and his need for the gospel is emphasized.

The study on China is different. It consists of a number of pictures on muslin, which are to be cut out, sewed and stuffed with cotton, an art very well understood by mothers of small children. The seven people that are evolved by this process become very real. The coolie and mandarin, the evangelist and school girl are real folks and not story-book people. The bound foot which is life size affords a demonstration to the minds of the children which words never could picture.

The cost of the last named study is seventy-five cents; the cost of the others is one dollar and fifty cents each. Inasmuch as the Junior Superintendent gives her time to the children and usually a generous part of the collection and thank-offering, it seems but justice that the Women's Missionary Society should help provide the equipment necessary to carry on the work successfully. A missionary society that is willing to help the Junior work in this way will secure rich returns from such an investment.

"IN RED MAN'S LAND."

HOME MISSION STUDY IN SIX CHAPTERS.

CHAPTER 1.

The Aboriginal Red Man.

By Mrs. S. S. Wilson.

"We are like birds with a broken wing."—Speech of Chief Aleck-Shea-Ahoos.

THE ATTENTION of the Home Mission Study Classes for 1915 is centered upon the Indians, the aboriginal inhabitants of North America, and the text-book called "In Red Man's Land" is written by Francis E. Leupp, formerly a United States Commissioner of Indian Affairs.

This volume is entertaining and informing, though we could perhaps wish that a book to be used definitely by missionary societies might have dealt more intimately with evangelistic effort. We ask, however, that all the auxiliaries make a point of considering these studies from the view-point of Christian women who, while acquiring information regarding the Indian, are seeking this chiefly in order that they may know the best methods by which the Gospel may be conveyed to the subject of their investigation.

And this suggests to us the question: Why should we study about the North American Indian at all? Might he not almost be regarded as a negligible element? The reply comes readily.

1. We should consider no member of the human family alien to us; but should charge ourselves with the care of universal mankind.

2. This is not a brother far-off, but one under the very eaves of the nation which is, in a sense, particularly responsible for him.

3. The case of the Indian is specially appealing, and he, despite degradation and ill treatment, has some constituents of a noble character. Moreover, in many cases he asks for spiritual help.

4. The circumstances of his dispossession have been such as call to our imagination and our sympathy.

5. The history of the Indian is intrinsically interesting. Also it is the story of "the vanishing race," which may perhaps, not very long be our contemporary. We should learn to help the Red Man now while we have opportunity.

6. As a matter of civic self-protection, were there no higher motive, we ought to have a concern for the Christianization of the Indian.

7. We should make him the object of our interest because God has commanded us to have charity toward all and because He desires the conversion of every race of mankind.

The subject of our first study is The Aboriginal Red Man. The origin of the composite people whom we group loosely under the term Indians is not now possible of identification. The writer lately saw an advertisement of a book claiming that these people are the descendants of the lost Israelitish tribes! Some who have made wide research have held this view, and it is the belief of the Mormons also; yet there seems inadequate ground for such an opinion. Some authorities incline to the conviction that Asia was the original home of the Red Man; others, that he

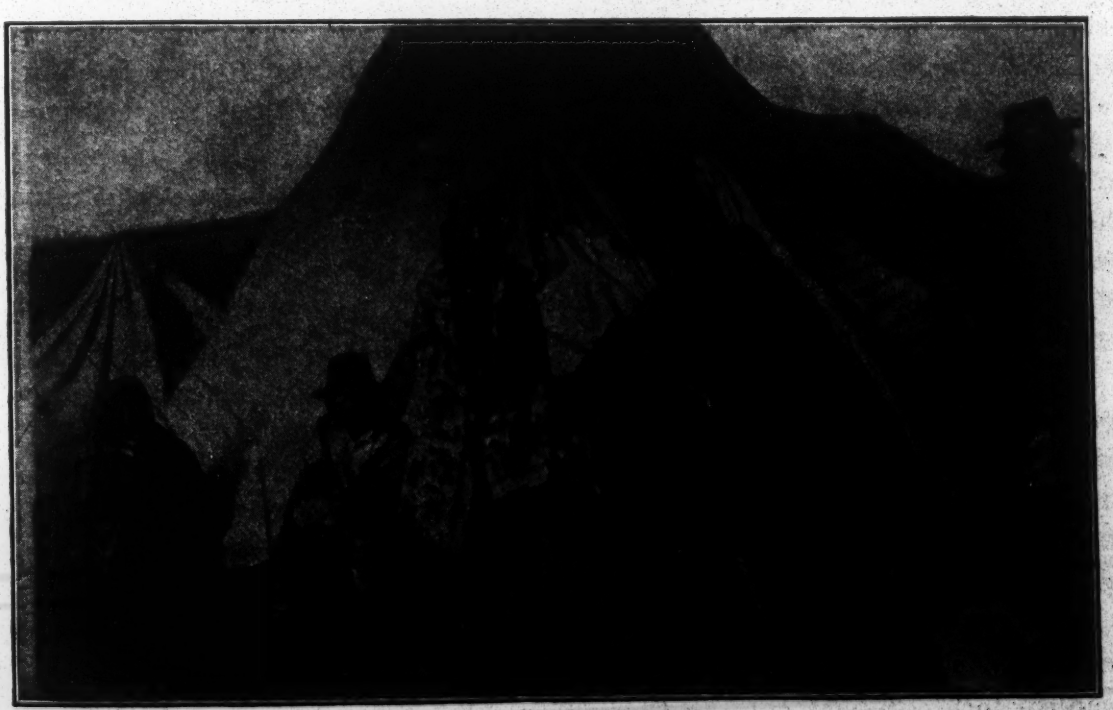
took his rise from Europe. But it may as well be frankly admitted that no one can tell authoritatively whence came this people, diverse of tribe and tongue, yet having in common, through all its branches, many marked traits, both physical and mental.

The very names by which we know them seem to be misnomers; for Mrs. J. C. Alter tells us that they are not red, but brown men; while the term, Indian, as applied to the American Aborigines, occurs first in a letter of Columbus, dated February, 1493, and arose from a mistake, as he then thought that in his voyage he had reached India instead of a New World.

Classification of the different tribes has seemed impossible; though ethnologists make an effort to do this by differentiating the language-stocks. These, an eminent authority says, number fifty-five, each comprising dialects. Thus, over eight hundred tribes are represented, while, undoubtedly, some other languages have become extinct. Through history or romance, the names of many of these diversified tribes are familiar to us. Such are the Sioux, Navahoes, Mohegans; with others, like the Chimarikans and Salishans, we probably have little acquaintance.

It may be asked how it was possible for these differing tribes to have with one another the communication which, from time to time, would become necessary. This problem they had solved by inventing a sign, or gesture, language, which many of them seemed to possess in common, and which, at first probably used to enable buffalo hunting parties to confer together, became, in the course of time, quite elaborate. Later, a species of "trade tongue" developed, by which barter might be facilitated. Even at the Great Indian Council held in Montana in September of 1909, the addresses of the chiefs were nearly all made in the sign language.

To give an adequate review of the various tribes would require a treatise in itself, for in the primitive days, the territory of the North American Indians extended from ocean to ocean, from the



AN INDIAN AND FAMILY

frozen North to the tepid South. But even then they could not have been very numerous. At the present day, outside of Alaska, there are nearly 305,000 Indians in the United States alone, and these are to be found in twenty-seven States. As Aborigines, the tribes differed from one another superficially; but there were some radical characteristics that might be attributed to all. Those of the race who lived in districts which we might call agricultural, devoted themselves during part of the year to the raising of crops, usually maize, beans, pumpkins and tobacco. These natives were apt to dwell in communities with some degree of permanence; but even so, hunting expeditions were part of the yearly routine. Some divisions were more warlike than others; but, contrary to our accustomed idea of the savage, we learn from Dr. Joseph K. Dixon that before the white influx there was probably little serious conflict among the Indians. They did not need to quarrel. Land and hunting grounds, fish and game existed abundantly for all, and the weapons of battle were but crude and inefficient. But in later times, when into the possession of the Red Man came horses and guns, when the food supply began to disappear and the land to be occupied by an alien race, then the fighting instinct became thoroughly developed and the Indian brave did not belie his name nor his accredited ferocity.

Among certain divisions of the race, special forms of art were highly exhibited. Bead and feather work, basketry, rug weaving, the production of quaint jewelry brought forth articles prized by the eye of collectors, even today. A species of marked civilization existed among some tribes, though the complete form, brought only by Christianity, was lacking. A few branches were gentle, industrious, almost refined. Others were full of barbarity and impatient of restraint. An Apache and a Pueblo have little more than racial resemblance. Few indeed were the tribes that did not seem to have rudimentary poetry in their thought and speech. Some exhibition of this is made in their use of beautiful and expressive names. A study of these would be most alluring. In every region of North America, the Indian has perpetuated himself. Often musical or imitative in sound, these names were frequently instinct with graceful or elevated meaning. Those personal usually had reference to something observed at the hour of a child's birth, or to the vision vouchsafed a young warrior at the time of his initiatory ordeal. Instances of such are Shauwandais (the waving feather), Keche Chemon (big canoe). Paye-own-Mah (happy heart), the whippoorwill, Mandua (one who keeps calling through the night), Havasu (the blue water), show the poetic touch. The ability of the Indian to make pictures, his appreciation of scenic beauty, his love of color, his ornaments which for him had vivid meaning—these all betoken the soul of an artist.

Let us, in passing to a consideration of the characteristics of the Red Man, remember that we are regarding him as he was in his original state; and we would say first that he was physically strong, hardy, enduring, muscular. Active, much in the open air, inured to the weather, partaking of suitable food, and not averse to the internal and external use of water, he was a very different being from the sodden creature that resulted from his change to conditions for him unnatural and from his contact with the diseases and vices of the white race.

For wounds received in conflict with man or beast, for fevers, for such illnesses as befell old age, the Red Man had some elemental remedies, though superstition was his chief physician, embodied in the craft of the medicine man.

As regards the mental and moral traits of the Indian, these require but little comment and may be strikingly presented in the way of contrast.

1. He was cruel, yet tender. His very name is a synonym for the refinement of torture and for vindictiveness; and yet in his domestic relations, he was often affectionate and gentle.

2. He was courageous, but superstitious. No one has denied the bravery of the true Indian nor his indomitable spirit, yet he trembled before the least fancied mark of disapprobation from the spirit world. His methods of warfare, moreover, we would often call cowardly in their divergence from the accepted code of conflict.

3. He was honest, yet thieving. Leupp speaks thus: "Old experienced traders among the Indians have repeatedly informed me that they had lost less money on long standing Indian accounts, aggregating large sums, than in their comparatively small dealings with the white people in their neighborhoods. One successful trader among the Sioux who, in the early nineties, lent some $30,000 to the Indians near him in anticipation of a payment they were soon to receive, said afterwards, 'I did not lose more than $150 on the whole transaction, and that I lost from a half-breed who did not live on the reservation.' The same testimony is born on all sides, and the universal comment is that, until they were taught how to cheat in a trade, very few of them ever thought of doing so."

We are told also that in his own tribe, the Red Man was truthful, and yet, he would not hesitate to steal from an enemy or a stranger, nor could these be at all sure of his veracity. In general any injury done to a foe was considered not culpable, but actually praiseworthy. Within the tribal bounds there seems to have been something like a community of goods; and specially in the matter of food, the members of the division would share with one another.

4. He was warlike and yet not quarrelsome. In proof of the latter characteristic, may be cited the curious fact, for which Grinnell is the authority, that the original purpose of the famous League of the Six Nations organized by "the Onondaga chief, Hiawatha, about the middle of the sixteenth century, was to abolish war altogether." The Indian leader seems, in that regard, to be quite as far advanced as are some of our own day!

5. He was stoical, yet childlike. For endurance of torture, he has been unsurpassed by any except the Christian martyrs; yet small things would please and amuse him. A very dignified attitude, moreover, could the Indian assume on occasion; and, on the other hand, there were some regards in which his conduct would become most trivial. When thwarted, he would often grow childishly unreasonable.

6. He was arrogant and self-opinionated, at the same time being quite credulous, and, in spiritual matters, imbued with a spirit of humility.

7. The Indian was at once stolid and humorous. In silence and apparently unmoved, he would listen to argument and appeal; yet those who deal with him bear witness to the fact that he has a swift appreciation of the ludicrous.

8. While he excelled in self-control,

he was not deficient in impulse and emotion. Ardor blazed under his contained exterior, and the Indian was no stranger to fervent love and hate.

9. The Aboriginal American has been justly accused of indolence; nevertheless, in certain aspects, he was possessed of sufficient industry. This is specially true of him in the primeval time, when he was obliged to exert himself for a living and when the squaws had to use their inventive gift to keep the families clothed.

10. Fidelity to his tribe, his friend, his religion was true of the Indian in the old days. But still we have the byword, "As treacherous as an Indian." In warfare, he was infamous for his unscrupulous deceit and villainy, while at the same time a man would readily give his life for his friend.

11. He was hospitable to those who came to his abode unless he had reason to suspect the presence of an enemy. Then we know how cruel were the tender mercies of the savage; utterly pitiless he became when upon the warpath.

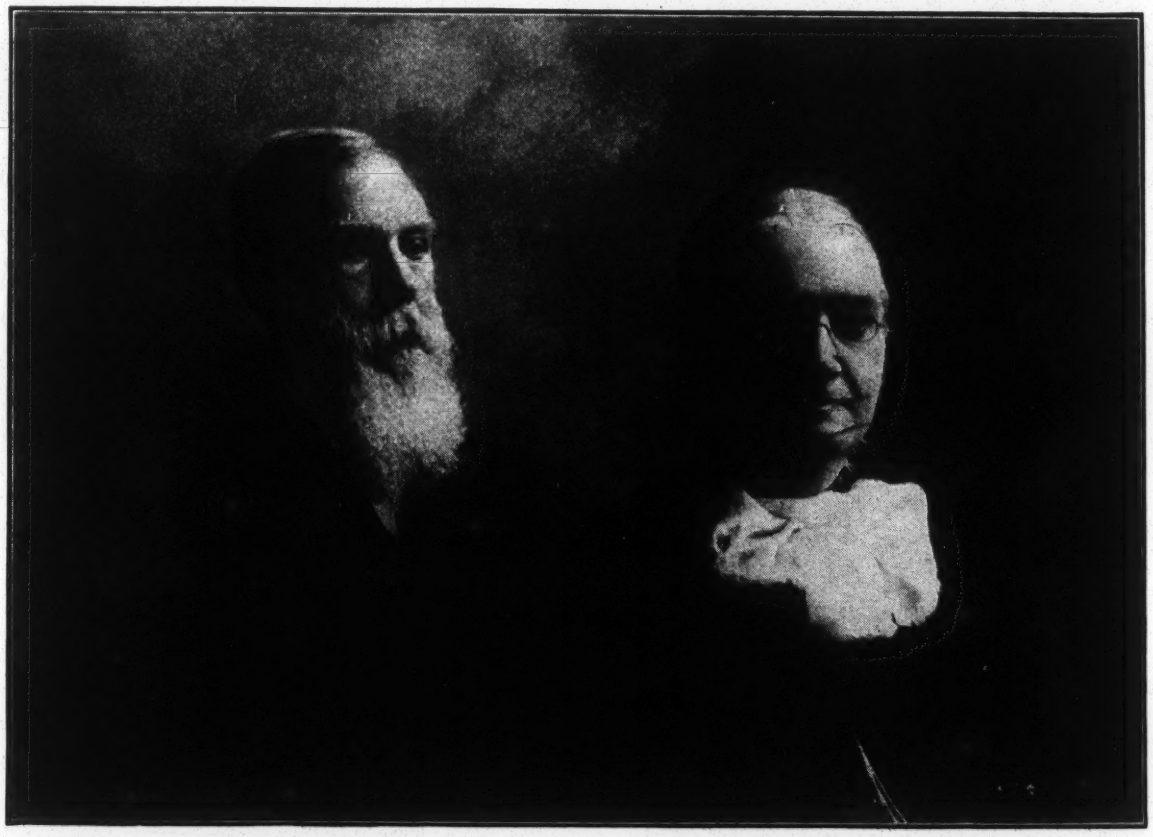
12. While to a captured foe, the Red Man was barbarity personified, yet toward the elders of his tribe he showed pointed respect, and toward childhood evinced great kindliness and indulgence.

13. In the realm of mentality, (a) he had a keen and remarkably observant intellect, and yet knew nothing of books nor science as we would speak of these. (b) In certain lines possessed of great sagacity, he nevertheless fell an easy dupe to the invading and designing foreigner. (c) The mind of the Indian was full of natural poetry, as was manifested in his legends, in particular aspects of his religion and in the names, personal and local, of which he made use, while at the same time, the details of his life might be quite prosaic, even squalid. (d) That he was artistic in various lines—in pictorial powers, in music, in handicrafts—is indubitable; and still to many of the higher motives and emotions, he proved himself insensate.

14. The Aboriginal American was full of the religious instinct, having gods many and lords many though reaching out vaguely to some great over-presiding spirit. In fact, at the Universal Races Conference held in England in 1913, "it was formally declared, after considering racial attitude toward Deity, that the original North American Indian represented the highest type of pagan thought." But he was also the slave of many superstitious and degrading practices which debased his soul.

We may see, then, that the primitive American was much like other human beings, having, perhaps, a preponderance of quite desirable traits, but having these poisoned by spiritual frailities and obliquities. While we must beware of letting our sympathy for the undoubted wrongs done to the Indian and the glamor of romance that hangs about his name overbalance our sane judgment of his intrinsic character, yet the writer believes that it is just to affirm that on the whole, among savage peoples, the Red Man had as little ignoble a nature as any. And yet, despite many fine trait possessions, he lacked the essential thing—a heart purified by the knowledge and the love of Christ. And melancholy it is to think that in very many cases, the first and most potent contact which the Indian had with the white man did not show the former the true and holy and unselfish type of Christianity. Even at his best natural estate, the pagan must pale in comparison with a humble disciple, if the latter be truly an exemplification of the faith of his Master; yet

THE NORTH AMERICAN INDIAN CAMP



REV. WILLIAM HARVEY, D. D.
(Deceased)

MRS. HENRIETTA HARVEY.
(See page 291 this issue)

Rev. William Harvey, D. D., a missionary in Egypt 43 years. Died in the Mission November 20th, 1908.

"Doctor Harvey's time and talents were entirely devoted to his work as a missionary; nothing could turn him aside from this. He was a man of prayer. I have reason to know that before going to the pulpit and after returning to his room he appeared before God and asked His blessing. Dr. Harvey was a blessing wherever he went. To me his death was an irreparable loss for he was a true friend, an able co-worker, a man of God."

—Words from Rev. Andrew Watson, D. D., in April Number, 1909, of the Women's Missionary Magazine.

Mrs. Henrietta Harvey, the faithful wife and co-laborer has remained from choice in Egypt. Mrs. Harvey has been a "Mother" to all missionaries landing in Cairo. "The Mission House" would not be the same as now were it not for the thoughtful, devoted service rendered by Mrs. Harvey during all these years.

it is matter for sorrow and shame that the lack of true Christianity among the dominant race has helped to debase the Indian to his present day condition—one almost lower than was that of his savage forefathers. Cannot we, ourselves, do something to mitigate this wrong?

endom itself. But it may likely be said with truth that among all the Indian divisions, the worship of natural objects and forces predominated. This has an elevated, as well as a most debased side. The figure of the Indian stretching out his arms in adoration to the rising sun is not a contemptible nor unimpressive

"THE FIGURE OF AN INDIAN STRETCHING OUT HIS ARMS IN ADORATION."

But what were the religious beliefs of this primitive American?

Among a race consisting of so many widely dispersed tribes, having varying characteristics and environment, it would be impossible that there should be a universal belief having little modification. That is not the case in Christ-

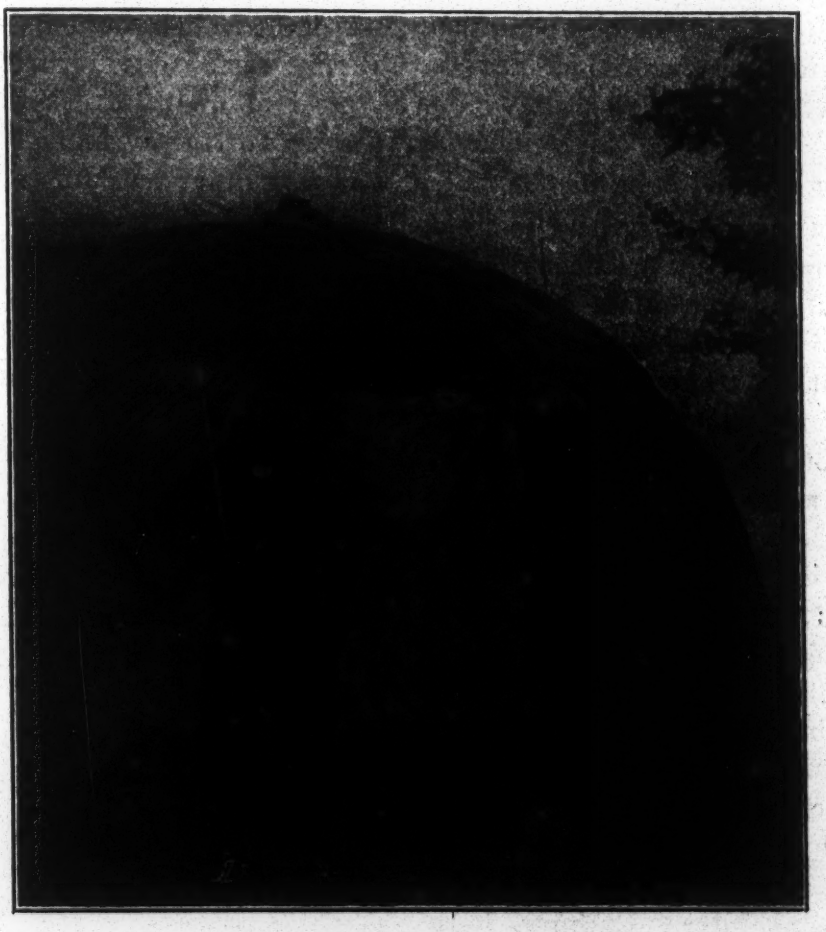
spectacle; but when we see him engaged in some of his rites and fathom the import of certain of his sacred dances, we shrink back in repulsion; for he exalted as worthy of worship matters which we regard as associated with man's lower being. Yet all this reverence offered to the forces and products of nature was

really a species of Pantheism, for the Indian, seeing "God in the clouds," had some conception of a mighty Being, remote, worthy of all adoration, terrifying and yet benign. "There is not an Indian who does not believe in the Great Spirit," says Henry Roe Cloud, himself an Indian in race but not in religion. The Great Mystery, as this deity was called, manifested himself in the sun, the moon, the sea, the earth, the peaceful lake, the thunder-bird—in many ways, yet each of these was itself personified. The Sun was a man, making his journey every day across the sky to his wonderful lodge in the West, where dwelt his wife, the Moon, and also his son, the Morning Star. Belief in the Supreme Being did not prevent the Indian from prostrating himself to those subordinate divinities which he appears to have regarded as emanations from the Great Spirit or as manifestations of him. A lofty rock, a sweeping river, any impressive object in the landscape received the pagan's homage. In his ignorant, blinded feeling after God, the Indian was a man of prayer, seldom undertaking anything without invoking the aid of some tutelary deity. Some of his fancied gods were malignant and had to be propitiated, and a few were almost like mischievous gnomes. Certain of the tribes offered human sacrifices; others presented the bodies of animals or vegetable products. It is difficult to ascertain the exact thought of the Indian regarding a great Principle of Evil, as opposed to the Good Spirit. The latter appears to have absorbed into himself all supernatural forces, and disaster was ultimately traceable to his displeasure. Authorities consulted are vague on this subject; but it is evident that the Red Man passed his spiritual life in fear, that he held in dread definite supernatural personalities that were unfriendly to him, and around these cluster many fantastic myths. Against such beings it was necessary to guard. It is a striking suggestion of our common origin that one of the malign spirits, Kenabeek, is represented under the form of a serpent. He believed firmly in the immortality of his soul, and the good Indian—good, that is, according to his own standard of ethics—looked forward confidently to the Happy Hunting Grounds where he might enjoy a life devoid of the evils encountered upon earth, but full of the pursuits and pleasures dear to his humanity. As he lifted his eyes to the spangled sky of night, he fancied that in the Milky Way he saw the path of the happy dead as they wondered in that blissful land where as was later held, no white man could be admitted. Touching indeed is the thought that many of the tribes had a belief that some day there should come to them a wonderful Being called the Master of Life and the Son of the Morning. Beauty and peace should follow him, and all would be joy. The instinctive cry of the human heart for a Messiah finds utterance in this lovely legend.

Regarding the fate of those who, according to the Indian code of morality, had lived evil lives, the following is the statement of a Hampton College Indian lad who is speaking of the traditions committed to him by his father. He says, "I once asked him what became of those who did not live a good life. He said, 'Those who like to torture dumb animals such as the dog and the cat, will, in the next world, be made to cross a pit on a tight rope. In the pit are dogs and cats ready to jump upon any one who may fall. If you have lied to your friends, the Evil Spirit will pour

molten lead down your throat as many times as you have lied. If one has a wife and has the habit of beating her, he will be made to beat a white hot statue of a woman with a rod, and at every stroke sparks will fly at him and burn him. If one has danced other than as the Good Ruler ordained he will be made to dance on a red hot floor.'"

Despite this circumstantial statement, it is yet not easy to discover the definite belief of the most of the Indian race concerning a world of the lost. In opposition to what has just been quoted, a former member of the Bureau of American Ethnology asserts that "the American Indian seems not to have evolved the idea of hell and future punishment."



The American Indian at Home

While among most of the tribes there existed nothing quite equivalent to idols, yet nearly all individuals, and families as well, possessed something which they called their "medicine." This would be a bundle of objects, perhaps in themselves trifling—the tooth of an elk, a pipe, some trophy of the chase connected with an ancestral legend—and these packages would be preserved sacredly for generations and associated with religious rites thus receiving something like "fetich" worship. The terms "medicine men," "good medicine" are connected originally with such bundles. The latter means something equivalent to a charm; while the former were men occupying the positions both of priests and physicians, being, in addition, arrant imposters who practiced fiendishly upon the simplicity and superstition of

their victims. Totem adoration was in some instances observed, and this was approximately image worship. When we see how instinctively religious the early Indian was, we can but lament that he was left to the mercenary cruelty of his spiritual leaders instead of being aware of our great High Priest and tender Heavenly Physician. Grinnell tells us that we need not fancy that the aboriginal mythology no longer finds "credence with the Indians in their new condition. On the contrary, by the older Indians it is believed as firmly as ever." Unquestionably, there is a field for mission work among the Red Men of today.

It will not be necessary here to speak at great length about the domestic life of the early Indian, as this is most excellently and entertainingly presented in the text-book. As has been said, a few tribes lived permanently in pueblos or villages. Some others, at stated seasons of the year, went into camp, calling their dwellings according to the specific language, wigwams or tepees or hogans or wickiups or iglus, and cultivating small patches of ground. We cannot call the Indian entirely nomadic. The woman was largely the manager and also the burden-bearer of the home life; but, though on occasion illtreated, she apparently held in the early times a position more dignified and less laborious than it became later. Children were regarded as boons, and much affection and attention were lavished upon them. "In all my wanderings among the Indians," says Leupp, "I have never seen a parent strike a child, and have very rarely heard an impatient exclamation from either side." And this would no doubt be as true with regard to the Red Man of yesterday as it is of his successor of today. Boys were more apt to be indulged than were girls. The old men were honored in council and also in the almost patriarchal family system. In the camp they frequently occupied themselves in telling their traditions to the children. These stories and myths were often elaborate. They included a crude account of creation, of the Flood and of the origin of religious customs, also records of ancestral feats or experiences and many tales of the cunning or courage or cruelty of beasts, which the Indian counted as his brothers, at the same time regarding them as typical of qualities desirable or otherwise. To these animals he prayed, fancying that certain of them had weighty influence with the Great Spirit. The traditions of the tribe were carefully perpetuated by oral inheritance, for books were lacking, and the elders had a custom of committing a story to a specially favored child. Henceforth, this belonged to him and might not be told by any one else.

Slavery existed, and, with some restrictions, polygamy; but the Indian legends abound with pleasing allusions to conjugal happiness and loyalty, although divorce was easily secured.

In many tribes, descent was reckoned through the female line. Marriage was usually through purchase, though this did not debar all thought of romance. In the more warlike branches, the method of capture was employed; but where agricultural habits predominated, custom allowed women to take the initiative in matrimonial projects, as among such Indians, the bridegroom went to live in the home of his father-in-law. These primeval people had their social gatherings, their feasts and their dances. The women occupied themselves with their domestic tasks which included out-of-door work and with their various handicrafts, such as assisting in the

making of gorgeous war bonnets for their braves, the embroidering of moccasins, the weaving of blankets, and similar arts. Then also, they had to train their daughters for future duties and to care for the sons until such time as these would enter upon the serious career of manhood. When the period of maturity was reached, a lad had already learned many things of a practical nature which prepared him for his life of adventure, of warfare, and of hunting and fishing. Manhood having come to him, it was necessary for the young Indian to prove his fortitude and valor. A girl also, on entering womanhood, passed through certain severe rites of purification, while her brother entered upon an ordeal which was to secure for him the personal protection of some totem, or special divinity. By ceremonial fasting, bathing, sacred dances, self-torture, isolation from men, and in some cases, by using powerful intoxicants, the youth induced a condition of trance in which he would have a vision of some animal, or other object, which hereafter was to represent for the young man a guardian spirit. After this experience, the youthful Indian was considered ready to enter upon his life career as head of a family, as warrior, as candidate for admission into the mystic societies of his people. These secret fraternities were numerous and powerful.

The Indian form of government was tribal and rather complicated. Individuals were formed into ohwachiras, or families, "comprising all the male and female progeny of a woman and all her female descendants in the female line." "All the land of an ohwachira was the exclusive property of its women," and in some special circumstances, "the married women of child bearing age *** had the right to hold a council for the purpose of choosing candidates for chief and sub-chief of the clan." A distinction must be made between the terms "clan" and "gens." "In the clan, lineal descent, inheritance of personal and common property, and the hereditary right to public office and trust are traced through the female line, while in the gens they devolve through the male line." Ohwachiras, then, were organized into the clan or gens; this, again, into phratries, and these into tribes which might in their turn, be united into confederations. Each of these collective units, it is conjectured, had a right to hold councils; and to these the older women were admitted, having, indeed, great influence when it came to voting. These meetings were conducted with much dignity and formality. The office of chief in these various organizations was sometimes hereditary, sometimes elective, and sometimes self-appointed. Federal chiefs were not always the military leaders. The former were expected to act as rulers and fathers to their people, but were aided by the councils.

We must remember the impossibility of accurate generalization when there was such diversity of tribes; but we have made the effort to portray the characteristics, life and government of the primitive Indian race, so far as these may be ascertained or conjectured.

LITERATURE RECOMMENDED.

In the preparation of this series of papers, the writer expresses indebtedness to the following list of literature and recommends it to the use of Women's Missionary Societies and of Junior leaders.

1. "In Red Man's Land," by Francis E. Leupp.

2. The Handbook of American Indi-

ans, (Bureau of American Ethnology), edited by Frederic Webb Hodge.

3. The Indians of Today, by George Bird Grinnell.

4. The Vanishing Race, by Joseph K. Dixon.

5. The Indian and His Problem, by Francis E. Leupp.

6. The Report of the Commissioner of Indian Affairs.

7. Leaflets issued by the W. G. M. S., through its Board.

8. Pamphlets issued by the National Indian Association.

Periodicals: The Indian's Friend; The Southern Workman.

In addition, for Junior leaders:

1. Goodbird, the Indian, edited by Gilbert L. Wilson.

2. On the Indian Trail, by Egerton R. Young.

3. The Children of the Forest, by Egerton R. Young.

4. Two Wilderness Voyages, by Franklin Welles Calkins.

SUGGESTIONS FOR LEADERS OF JUNIORS IN STUDYING "GOODBIRD, THE INDIAN," BY MRS. S. S. WILSON.

It will not seem difficult to induce Juniors to study about Indians, as a species of romance lingers around the very name. The text-book, "Goodbird, the Indian," being written by one who is himself a Red Man will be interesting on that account, as well as on others. It will probably be best to combine chapters one and two, and chapters three and four.

I would recommend, first of all, that in each lesson the effort be made to bring in some phase of Christianity as related to the Indians, so that the young people may not lose sight of the highest reason for studying about this race.

In opening the lessons, it would seem wise to define just who are meant by the Indians, and to explain about the distinct tribes and their difference in customs and language. Have a map study showing the territory occupied by this people, and speak somewhat of their distribution. It might be well to have the scholars learn something about the tribe formerly inhabiting the particular locality in which the class is situated.

MOTHER AND CHILD

In a Junior Society which is willing to study, use could be made of the leaflet prepared by Mrs. J. C. Alter, and published by the W. G. M. S. This is called "The Native People of the United States," and is in the form of question and answer.

Pass, then, to Goodbird, himself. From encyclopedias and reports find out as much as possible about the Hidatsa people. As in the opening paragraph of the text-book, Long Hair, (General

Custer), is named, it would be instructive to have one of the older children give a sketch of that soldier. Tell how Indian "braves" chiefly occupied their time. Speak of their dependence upon hunting, and show what caused the much resented disappearance of the buffalo.

older people, the childish games and duties. Tell about the cradle of the "papoose," the toys and other interests. Distribute these cards for reading aloud in the meeting. Then speak of the evil things which a little Indian would likely see and learn. Ask the class to tell some benefits which the red skinned children

GROUP OF AMERICAN INDIAN CHILDREN

Describe the homelife among the Red Men; their dwellings and domestic customs. It will interest the class to hear about the Indian names. On different cards, write facts about the children in an Indian family, how they were treated and taught, their conduct toward the would lose by not having Christian parents. If the class leaders will secure "On the Indian Trail," by Egerton R. Young, they will find a series of interesting chapters which, if read to the Juniors with some slight modification, will hold their attention.

QUERY LIST PREPARED BY MRS. S. S. WILSON.

CAN YOU TELL—

1. How the buffalo aided conversation?
2. What was the earliest Peace Society in America?
3. If the child in an Indian community was in risk of being over indulged?
4. If an advocate of secret orders would feel at home in Red Man's Land?
5. What the Indian practiced in regard to Woman's Suffrage?
6. What great mariner gave the Indian his name?
7. If it is correct to speak of the Indian language?
8. What part of the governmental organization among the Aboriginal Americans, a Scotchman would have been inclined to join?
9. How a traveler in America would be reminded of the Red Man?
10. What precept of Christianity, found in Matthew 5:44, the Indian habitually violated?

BLIND HUNNA.

SKETCHES FROM AN OBSCURE LIFE BY RENA L. HOGG, ASSIUT, EGYPT.

NOTE: This story was written expressly for the Egypt Special, October, 1914, (The Women's Missionary Magazine). This excellent article was omitted at that time for lack of space.—EDS.

I.

FIVE YOUNG men had started out together for a night's entertainment. Work was merely incidental in their lives, and for revel, the end of existence, this particular night offered unusual opportunities. The Khedive in the viceregal dahabiyeh was expected at a neighboring town, and there would be great doings ashore in which they hoped to participate. One of their number was blind; but his blindness was not so total as to shut out all sense of light and shadow, and having never known more power of vision, he walked along, stick in hand, with the assured confidence that is so often the happy gift of those born blind. Hunna was his name.

He had wonderful powers of music, and his reed pipe was ever in demand. It could produce delightful strains, abounding in queer slurs and long-drawn monotones, in whose weird maze to the western ear no special tune was distinguishable. His memory too was stored with the obscene songs that suited the taste of revellers, and at weddings and feasts he was extremely popular. His companions trusted to his powers of music to secure for themselves a warm reception at their journey's end, and trudged cheerfully along the monotonous dusty dyke, heedless of the length of the way.

Their destination reached, they were welcomed at the house of a friend, and while they drank the inevitable black coffee of Egyptian hospitality, the death-cries of chickens announced more elaborate preparations for their entertainment. Soon fragrant odours of onion and garlic filled the room, and conversation flagged as appetite quickened.

On the blank silence there broke at last the high-pitched voice of their host's small son, a pupil in a mission school, singing out with many a slip and stumble his appointed reading lesson for the following day.

Hunna was no scholar. In his childhood he had successfuly thwarted his

mother's ambitions for him in the direction of religion and learning. For a time the unwilling pupil of some blind Gamaliel, who daily dunned into the reluctant minds of a handful of boys the words of the psalms and of the Coptic liturgy, he had reasserted his liberty at the earliest opportunity, his original sin quite untarnished by any accretions of knowledge or virtue. He had later shown some aptitude as a farm hand in the service of one of the wealthiest families in his village, and they being earnest Christians had made persevering efforts, though without success, to reclaim him from his wild habits and dissipated tastes. Once or twice he had experimented on reform, but finding it tame and tasteless, had plunged again only the more deeply into the revelries that delighted him, bringing discredit on the family he served and on the struggling church that had fondly rejoiced over a sinner saved.

With such a past, it had been impossible for Hunna to attain manhood without becoming somewhat familiarized with the sound of Scripture, and as the boy toiled bunglingly through a chapter in Revelation, Hunna's mind was acute enough to right several mistakes, so that the boy at last seated himself at his side and read as if for him alone.

Suddenly a verse shot through his callous brain and lodged itself in some inner region hitherto undisturbed. It was a list of terrible words that mirrored for him vividly the man he had become, "Unbelieving, abominable, fornicator, liar." Had any man dared fasten such names upon him, with what a volley of abuse would he have retaliated! But no man looked at him now, and no man spoke. He cowered at last at the glance of an eye that could pierce his night, of one whose finger even he could see pointing at him in the dark. "Shall have part in the lake" (the words trailed on in the unconcerned, inexpressive voice of the child) "the lake that burneth with fire and brimstone, which is the second death." And there so far as the listener was concerned the reading ceased, the evening's entertainment ceased, everything external ceased, and he was shut in alone, face to face with his future and his past, for Hunna had not been altogether creedless. In an indefinite and nerveless way he had believed in heaven and hell, and he had believed that the Bible was a holy book. It did not occur to him now to elude the grip of the text by doubt or denial. He shivered, but he acquiesced. It was true, it was just, it was terrible; and like a stricken animal he was seized by the impulse to escape from the presence of his kind. He took refuge in a feigned illness.

His companions thought his seizure as mysterious as it was ill-timed, but all expostulations were unavailing, and blind Hunna was soon lying on the ground immovable and irresponsive in a corner of his employer's house, a shawl wrapped around his head, his face concealed from view. When asked what ailed him, "My heart and my head" was his unfailing response; but as this is a usual description of every ailment under the sun, it gave no assistance towards an exact diagnosis.

Only at one hour every evening did Hunna disappear unnoticed, from his retreat. It was the hour of the nightly meeting in the little Evangelical church. Waiting till assured that the service was fairly begun and that the last laggard would have found his seat, he slunk along the silent street and stationed himself in a dark recess which the open church door concealed from passers-by.

Here every word was audible, and here he stood through the reading, preaching, and prayer, stealing back to his sick-bed as soon as the closing Psalm was announced. Thus his sick soul received daily medicine and nourishment, and slowly but surely new life began to course through his veins, a life of spiritual strength and moral soundness.

When Sabbath dawned he was ready to throw off all disguises. With a new hope and purpose in life he set out for church in the broad daylight, prepared to take his place openly among its worshippers.

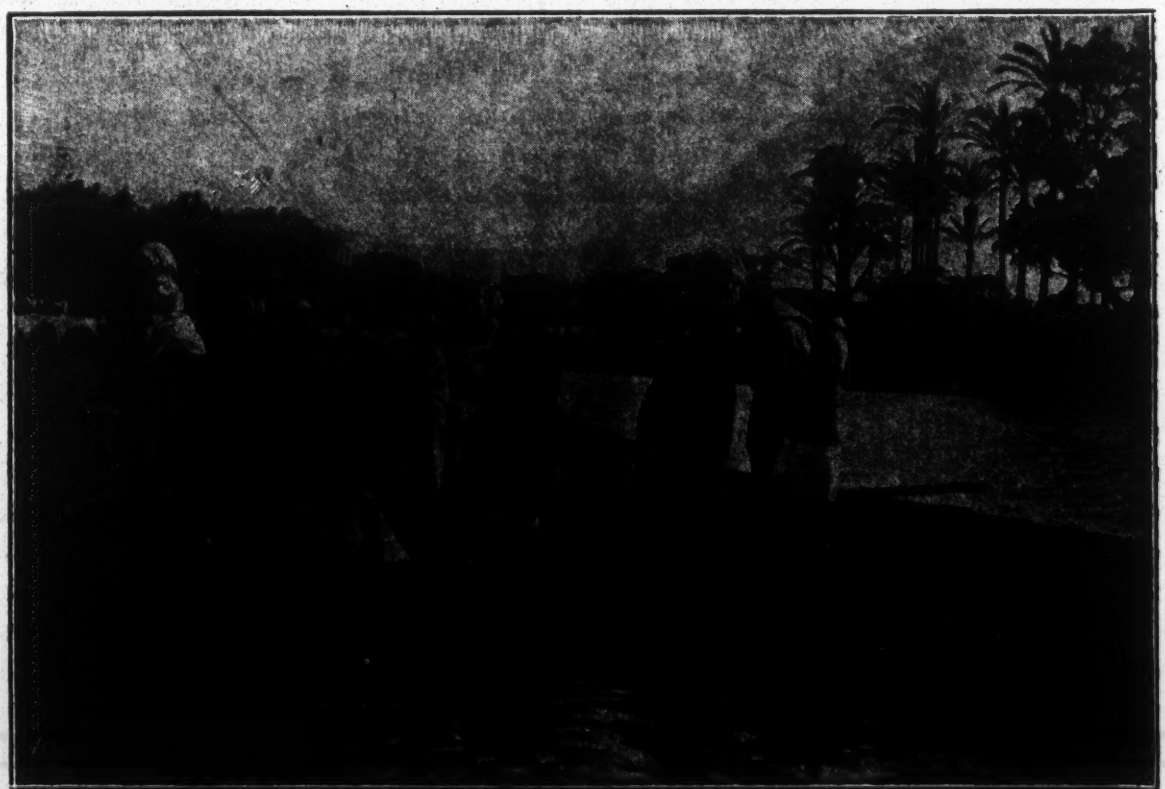
"What are you doing here?" asked an elder sharply. "This is no place for you." "I thought it was for all," Hunna answered simply. "Are you coming that you may mimic and mock at us, or are you coming for your soul's good?" persisted the questioner. "For my soul's good," answered Hunna; "try me and see."

His past record was too dark for suspicion to be thus easily removed, but he was grudgingly allowed to remain.

The news spread like wild-fire in the village, but neither the good nor the bad believed in his sincerity, and a long and fiery ordeal followed. Hunna, however, held on his course unmoved, and as months lengthened to years his unswerving goodness won universal recognition. Blind Hunna, the reveller, had in every truth become a "fellow-citizen of the saints and of the household of God."

II.

It was the type of church so common among the smaller villages of Upper Egypt; walls of sun-dried brick, a low palm-wood ceiling, windows without frame or glass, and the floor a gift from Mother Earth as God created her. A goodly crowd of men and women squatted in the dust, and a low wooden barricade hid the women's camp from



The ferry boat waiting to convey Miss Rena Hogg across to Waledeeya to the meeting for village women.

the men's, while in front of the latter stood a plain wooden table and an empty chair. All awaited the preacher.

To the audience, time was of no account, and during a long delay no impatience was manifest, the more so that today something unprecedented had occurred which occupied the attention of all. For today we had invaded the premises—three ladies and three children from a mission-boat that had moored in the vicinity—and though seated near our Egyptian village sisters we were visible to all, and, with our unveiled faces and unfamiliar garb, formed a conspicuous group, apparently well worth a half hour's study.

For us, however, the half-hour dragged, and one of our number at last drew out her watch in dumb remonstrance. Why this tedious wait for a man who loitered? It would be so easy to assume the role of preacher, and surely she could offer them better fare than that to which they were accustomed. What a pity that Saint Paul had neglected to make plain that his instructions as to the silence of women in the church were not meant to be a law of the Medes and Persians for all generations!

She turned to a blind man who had seated himself near her, and asked with suppressed impatience, "When will the preacher arrive?"

"He is here," he answered, "I am he."

The tone was modest, even deprecatory, and the questioner's involuntary look of surprise was instantly quenched by a surge of shame as she cordially suggested to him to begin the service.

Apparently he had waited only for an invitation from the strangers, for he moved now without hesitation to the seat of honour by the little table, and acted at once as master of ceremonies.

He was a figure for the humourist's pencil. Short, squat, flat-footed, in a dirty robe and dirtier under-vest, his face seamed and coarse, the lips thick, a skull-cap once white upon his head, a red handkerchief tied tightly around its rim, with the two ends sticking out aggressively above a small ear, somewhat deformed, that reminded one irresistibly of a monkey. As a beggar he would have moved one to pity. As a preacher, could one regard him with respect? Do men gather grapes of thorns, or figs of thistles? Surely it is not to the hands of such that God commits for distribution the precious bread of life!

There was no look of dissatisfaction, however, on the faces of the audience, and the service moved on in an orderly fashion, save when some slight disturbance among the children crowded together in front of the women's camp was quelled by an ill-aimed fragment of earth or stone from the hand of an irate mother, who could not otherwise attract her youngster's attention. If the missile proved ineffective, a boy was sent from the men's quarters to secure silence while the service proceeded. Another boy, eleven or twelve years of age, was requisitioned to read the assigned passages of Scripture, and the blind preacher led in singing and prayer.

At last it was time for the sermon, and the men squatting around revealed their confidence in their leader's powers, and the failing common to our Presbyterianism, by settling down in an attitude of increased attention, as though all else had been only preliminary and the point of real importance in the morning's doings had at length been reached.

What was our surprise when, instead of announcing his text, our speaker de-

manded from his audience the text of his last discourse! There was a certain relief in the fact that we were not the audience addressed. Last Sabbath's discourse! Had we not consigned it long since to the limbo of a forgotten past? But no baffled silence followed the preacher's question. The answer was immediate, "He shall be great and shall be called the Son of the Highest, and the Lord God shall give Him the throne of His father David."

"How was the sermon divided?" continued the relentless questioner, and with equal readiness the audience gave head after head of his last week's address.

"Now," said the preacher, "we shall consider the same text in a new aspect," and there followed another sermon with entirely new heads, each of which in succession he drilled into his hearers' memories.

No milk and water diet this! It might almost have passed muster with an audience of sermon-tasters fresh from Thrums. As we listened the grotesque appearance of the man was gradually lost to view. His figure seemed to have borrowed from his office, a simple dignity that for the time being veiled from notice his physical defects.

With the formal close of the service the building apparently ceased to be a "church," for regardless of Saint Paul we were granted full liberty of speech, the faces of the listeners preserving throughout that look of responsive attention that a speaker covets, as though the whole day were still before them and satiety a thing unknown.

Half an hour later the blind preacher was seated on the deck of the mission-boat, and as he drank his coffee, he and we had an opportunity of becoming more closely acquainted.

He lived some miles away and the minister of the congregation to which he belonged believed that "it is a pastor's duty not only to feed the flock but to see to it that each member is put to his proper work and kept at it." A number of the men of his congregation were accordingly sent out week by week to preach the gospel in the surrounding villages, and it was in this way that the meeting we had just attended had grown into being.

One of the villagers owning a piece of land had in course of time built for their accommodation the primitive edifice we have described, and thus housed, the worshippers with a sudden sense of having become an organic unit, requested that from their ever-changing round of speakers a permanent leader should be appointed to supply their weekly wants. Being allowed free choice they had not looked to the outward appearance but to the heart, and their vote had fallen unanimously on the man whose uncouth form had awakened our unholy mirth. He cheerfully accepted the appointment, receiving in return nothing but the joy of service, and with it the weekly privilege of traversing in his rayless night the miles of dust that lay between his native village and the meeting house, trudging the whole way back and forth on foot, unless some chance way-farer, more fortunate than himself, offered him a lift on a donkey.

During the remainder of the week he labored as a water-carrier in his native town, bearing his goat-skin to and fro between the river's brink and the houses of the villagers who could afford to have such work done for them at a trifling cost. There we met him some days later knee-deep in the brown flood, such "a thing of shreds and patches" that

suddenly we realized that his soiled gown and under-vest of the Sabbath, the skull-cap once white and its encircling red handkerchief with the coquettish knot above the ear, had been an honest attempt on the part of their wearer to attain outwardly to the level of the inner dignity of his office.

From the people of the town we learned further that, while distributing for money the brown water of the Nile, he distributed free of charge something he valued much more highly. His back was never turned upon a house till he had left with the women within some word from the Book he lived by, the Book whose message had so completely satisfied his own thirst that desire never strayed even in a dream to the debauches that had been his spring of pleasure in the days of his wild youth.

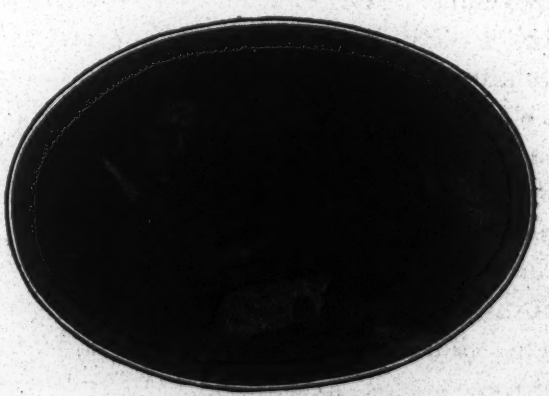
For Hunna, the blind preacher and ragged water-carrier, was none other than Blind Hunna, the reveller, once "unbelieving, abominable, fornicator, liar," but changed in heart and life by the power of God through the blundering reading of an ignorant child, and now a minister like Paul himself, to saint and sinner alike, of the abundant grace which is in Christ Jesus our Lord.

"THE ALLEGHENY" ON THE NILE.

By Mrs. A. W. Pollock.

THE LORD'S faithfulness to the little itinerating band on the "Allegheny," in supplying every need, awakens our thanksgiving to Him, and encourages us to trust Him more, to speedily evangelize the dark Delta land. True are His words, "My people perish for lack of knowledge." Of all the towns visited this past year, by the medical missionary, only two had been reached before.

The work has not been without opposition and difficulties. Leaflets were distributed through the towns warning the people against the boat, often denying the presence of a physician, saying we were evangelists and deceivers. The Arabic newspapers reviled missions in general, and printed one long article against the *"Allegheny."* In mosques on Fridays we were preached against. Many hindrances could be mentioned, but at the end of the year the encouraging tokens brightened and overshadowed the works of darkness. Some extracts from my diary are as follows:



DR. AND MRS. POLLOCK

Sherabas, October 18-November 5—The tents are filled each day with the sick and their friends. Each day we are stretching banners along the boat that are causing much comment and discussion. The first one put up was, "Come unto me, all ye that labor, etc.," "The wages of sin is death," "There is one God and one Mediator between God and men, the man Christ Jesus," and

others have been used effectively. Mr. McClenahan and Sheikh Abd-El-Messiah are giving straightforward messages. Four Moslem Sheikhs have professed their belief in Christ after seasons of conviction of sin.

"ALLEGHENY" ON THE NILE

Mehallet Damana, November 17-December 1—Hundreds are coming to the boat, some for treatment and some out of curiosity. Twice have we had pleasant visits at the Omedeh's house. He is a superior Moslem and does not object to his harem being taught. They are very nice women and seem glad to welcome us and our message.

A VISIT FROM THE "ALLEGHENY"

El Gezira, December 1-9—Many followed the doctor from Mehallet Damana, so work began at once. Much opposition from the Sheikhs, but they fail to keep the common people from hearing. Yesterday I went to a nearby esbeh and the men and women stopped husking corn and listened to the story of Christ's birth and purpose in coming to the world. It was new to them and they begged me to come back.

Mazghuna, January 13—During our itinerating life, this is the first town visited twice. Old scenes, old faces, old memories meet us everywhere. When here, two years ago, there was no school, no meeting, no Sabbath School, but at that time a bright, young R. R. employee found Christ as his personal Saviour. That transformed life has been used in starting a school and Sabbath School and meetings for Bible study and prayer. Nearly every night in the week, in an unplastered mud house with dust floor and crude benches, the little band meets. There is no stately building, no attractive music, no trained preacher, but it is a true church for the Spirit of God is there. Copts and a few Moslems recognize that fact and gather there to meet Him. Three have met Him in that little room and others are seeking satisfaction of soul that the world has failed to give them. The wife of this child of God has also developed into a bright, praying Christian. Daily meetings for women are being held, one day in a Mohammedan house and the next day in a Coptic home. As many men as women gather to hear.

Ayat, February 23—We left Ayat today after a fortnight of happy testifying. As in Mazghuna, we were delighted to meet old friends of two years ago. Miss Paden was with us much of the time and the Lord used her greatly. Daily Bible lessons were given in the homes. Copt, Moslem and Turk welcomed us and many called upon us at the boat. The fruit of our labours with Girgis Effendi and his wife was gathered this year. When there before, hours were spent in Bible study and prayer with them, with no encouragement. This year they greeted us with, "Why didn't you come sooner, we do want to know Christ." We rejoice that the Saviour is now a reality to them and they both are so eager to serve Him. Our prayer is that no human enthusiasm may misguide them, but that they may learn to wait for His leading. What joy it gives us to see these laymen witnessing in the churchless towns. Mr. Wasif, our Egyptian evangelist, and Bagdadi Effendi of Mazghuna, assisted in work among the government employees for a few days. The gospel was preached with great power to large audiences.

Barschum, February 25—The tents are crowded with the sick. Each day new ones come for eye operations, and there are abundant opportunities for teaching. Some women came from distant villages and begged to sleep in the tent at night. Others joined them, till at present there are sixteen "in patients." All are Mohammedans and are very attentive during their Bible lesson.

Biltan, March 14—The tents are still full of hospital patients and the clinics are large. Twenty Coptic houses are open for work, sixteen of which we have visited. A meeting was held for women in the Coptic church after their service on Sabbath, at the priest's invitation. Thirty women were present. Oh, the ignorance and superstition of these poor people!

Once again we call to you for prayer for Egypt's millions, as our spirits cry in Chas. Wesley's words:

"Thy saving grace to all extends,
Immense and unconfined,
From age to age it never ends,
It reaches all mankind.
Throughout the world its breadth is known,
Wide as infinity,
So wide it never passed by one,
Or it had passed by me."

A BEDOUIN CAMP

FOREIGN MISSIONARY CORRESPONDENCE.

WORK FOR WOMEN AND GIRLS IN THE DELTA.

The annual visit of the "Allegheny" is the only effort at present being made to give the gospel message to the population in many Delta towns and villages. True, the colporteur comes now and then and preaches to the men whom he meets in cafe, shop or by the wayside. The Book is left and is being read, and in many cases secretly studied. An occasional visit by the missionary affords an opportunity for some to hear. All of this for the men who can read and understand. But what about the women and girls?

The doctor on the "Allegheny" holds his clinic in a tent. A small tent on either side serves as a waiting room for men and women respectively. Here the Word is read and explained before an opportunity is given to see the doctor.

Is it strange that these village women find it hard to believe? For, say they, if these sweet words be true why didn't you come to tell us before? The evil one has possessed these hearts so long that he strives to shut out the Light now. Alas, in how many cases it is true that "they love darkness rather than Light, because their deeds are evil."

Let us not forget the power and possibilities of prayer. The Spirit of God prepares hearts for the message He brings. How much have you done by way of intercession to prepare our Moslem sisters in the Delta to accept the gospel message?

The "Allegheny" was anchored at a village not far from the mouth of the Damietta branch of the Nile. A beautiful young woman was brought to the clinic one day with a badly infected hand—the result of a bite by her husband's jealous wife. Day after day she came and lingered long in the tent with Mrs. Pollock, as though hungry for more and yet more of the gospel story. She wanted to yield her life to the Saviour, but when she heard His law of love, she said, "No, I can't love my enemy." (The woman who had bitten her).

Years before she had married the younger brother of her present husband. Four children came to gladden their home and her cup of joy seemed full. Then her husband died. His elder brother took charge of everything and she and her children went to his house to live. Later, the chief man in the village offered to marry the widow. Her brother-in-law, glad to have one less mouth to feed, accepted the offer for her and she was married. Her new husban's riches could not make up to her for the loss of her children, and her grief at being separated from them angered him so that she was soon divorced. She gladly accepted her fate and willingly took the place of servant in her brother-in-law's house, for this kept her near her own dear children. Well, in the end, her brother-in-law married her, much to the displeasure of his other wives.

The bite was the last of many cruel acts of jealousy on their part. Her one comfort was that she could see her children every day. But that could not wholly satisfy her hungry heart. Can you imagine what the message of Divine love and pardon, peace and hope meant to her? But when she heard of Christ's law of love for His followers she seemed to lose all hope and said, "No, I can't! I can't love my enemy." Was it easy, do you think, for her to believe that this new Friend, Who had died to save her from the penalty of sin could take away her hate and give her a heart of love for her enemy? She went away, but much prayer was offered on her behalf. The day before the "Allegheny" moved on to the next town she came and said, "I went up on the roof alone at night and I told Christ all my heart, and He accepted me."

There are more than a million like

her who have not yet heard of Jesus and His love. Is your heart burdened for their unsaved souls?

Few Girls' Schools are found in Delta towns outside of the capitals of provinces. But nearly every town of any size has some sort of a school for boys. It is a mark of the confidence placed in mission work to find girls—many of them Moslem girls — in our village schools for boys. One such is found in the town of Aga, three quarters of an hour on a narrow gauge railway from the city of Mansura. In a mission school of seventy-five pupils, twenty of them are girls. The patrons had repeatedly asked that their girls be taught sewing, but what woman teacher could go and live alone in a town like Aga? At last it was arranged for one of the lady missionaries in Mansura to spend a half day each week in Aga. The Bible lesson came first. The Moslem girls had been warned not to listen to the preaching of the Christian lady, but if they failed to listen she stopped reading and looked at them and this took time from the precious sewing lesson that was to follow. Soon the girls, themselves, would not permit inattention. Bible Truth finds its own way into the heart of the child, so the gospel story and prayer were soon participated in, even by those who at first tried not to listen. While the sewing was in progress, Bible verses and Psalms were memorized. The time passed all too quickly. Then two and sometimes three visits to women in their homes could be made before train time. This was the greatest privilege of all, for not one of these women but was eager to hear the Word and hungry for the fellowship in prayer that each brief visit afforded.

The sad part of the story is that since the first of May, the weekly visits of the lady missionary had to be discontinued. Aga is only one of some three hundred towns in the Mansura district where the women and girls are being left to die in their sins. Another view of "the unfinished task" is given when we remember that the parish of every professing Protestant Christian in this part of Egypt consists of more than thirteen thousand souls. Think of the privilege of bearing the Light of Life in the midst of such darkness. What possibilities prayer offers to help His witnesses there! "The Lord—is not willing that any should perish, but that all should come to repentance." Do you really believe it?

(Miss) Margaret A. Bell.

CONCERNING MISSION WORK AT PORT SUDAN ON THE RED SEA.

How many of our organized congregations in the Middle West and West are the outgrowth of a few who left their homes and went West, taking with them their Bible and their Christian training?

I want to tell you of the development of such a congregation in the "land shadowing with wings." Port Sudan is the port on the Red Sea for the Sudan country. Some years ago a number of Egyptian young men were sent to this place to fill Government offices. Some of these young men had received a part or all of their training, educational and religious, in the Mission in Egypt.

When they reached their post of service they found no church services. A number of these young men banded themselves together for their own growth and development. They held prayer meetings every week—sometimes in one young man's room, sometimes in another. This went on for some time, but finally they raised money enough to rent a room for their meetings, then finally enough was secured to build a little room in which to worship. Tourists and travellers who passed through Port Sudan occasionally helped this struggling band.

After their tiny meeting house was built they asked the missionaries in Khartum to send them an evangelist. One went, but remained less than a year. They, themselves, requested one who was at the time an evangelist in Egypt to go. He replied that as he had the care of his aged parents, he could not go at that time. Since then both parents have been called Home, and the friends in Port Sudan again requested our friend —Toubia, to go. He consented, and only a short time ago Mrs. Harvey had a letter telling of Mr. Toubia and family's safe arrival at Port Sudan.

Our Sudan missionaries tell us that there is a large field here, not only among the Egyptians living there, but a splendid opportunity to touch the lives of the Sudanese in and around Port Sudan.

Will you not join with us in prayer that this little congregation and their evangelist may be a power in advancing the Kingdom in the Sudan?

MARY F. KERR COVENTRY.

P. S.:—You will be interested to know that Mr. Toubia, referred to above, is himself a Sudanese. His parents were ex-slaves; and parents and son were baptized Moslems.

A GREAT COMMENCEMENT.

By Miss St. Clair, Teacher in the Boys' School at Alexandria.

(Extract from a letter to a friend).

I just love my boys. We had the finest class graduate this year you ever saw—seven of them. They are fine looking and fine all the way through. Four of them are Moslems. And we had a great commencement. Our hall, thanks to Mrs. Finney, looked beautiful and we had an audience of probably 600. We were all so happy after it was over. (Some of us were rather anxious because of an article that appeared two days before in one of the Arabic papers warning Moslems to stay away that it was being advertised as an educational affair but would be turned into a religious one after the audience gathered. You know that the tension is running very high at present. Dr. Finney often refers to these times as "the dark days." Islam seems to be making one last stand and attempt to rally its forces. But one of our graduates wrote to the editor telling him the article was untrue. In a future issue he said it was not a religious meeting but added that that was the way we usually did.) I did hate to see these young men go out from our school and its influence. I may have another class as fine, but never finer. And they have all treated me royally. Young men at home could not have been more gentlemanly, even the most polished of them. I tell you I am strong for the Egyptian young men.

Here I have just rattled on and on and you are such a busy lady and this is your vacation too. I will tell you just a word about folks and then I will close.

Miss Williams is still unable to walk. She suffers a great deal of pain when she uses her leg. Dr. and Mrs. Pollock and Mrs. Moore sailed for Switzerland Thursday. Most every one is well as usual. Mrs. Finney has not been very strong all Spring. We are to move this month and I fear she will be worn almost to a frazzle when that is over. Miss Cabeen is not very well and Miss McClenehan's leaving has been very hard on her. They were very close friends.

THE VOLUNTEER BAND.

Miss Ruth Work writes as follows about the Volunteer Band, and as the readers of the Magazine look into their faces, you will enjoy hearing what she has said:

"Our Volunteer Band has grown during the year until we now have thirty-five. These, with four or five teachers, conduct twenty meetings in Assiut every Sabbath during the school year. It was difficult to arrange for all these meetings for the Summer during the vacation of the school when all the girls of the Boarding School had scattered off to their homes in the various villages. But some of the day pupils who live in Assiut and some of the Khayatt School teachers are helping out.

Some of our Volunteers are young, and few are skilled workers as yet, but they are trying to do what they can. It was a joy to be in the last Volunteer meeting before the close of the school where each girl told what she had planned to do during the Summer for the advancement of the Kingdom. The Secretary of the Band kept a full record of all the girls' plans, and when they come back in the Fall the roll will be called and each girl will give her report. A number of them are going to ask their pastors to let them start classes for children or women in the Sabbath School. You know there is not much done for the children in the village Sabbath Schools. (The reason of this is that there is no one able to teach them, and the hard working pastor finds his hands full

teaching the ignorant men. You can imagine the hearty welcome he will give to any of the Volunteer Band, ready to lend a helping hand during their Summer vacation). Some are going to have meetings for women, some will teach their own servants, and all are going to try especially to be a blessing in their own homes. One of the strongest plans to start a little school for girls in her village. Three months will mean a great deal to them. One has gone to Benha to do Bible work there, and will be associated with Om Waheeba, who is a fine Bible woman, so she will get good training with her. Some of the girls plan to use their pens also for Christ in writing to friends whom they think they can help."

FORTY-NINE YEARS OF MISSIONARY LIFE IN EGYPT.

A Most Interesting Narrative.

It is just forty-nine years today (September 30th, 1865) since we sailed first from New York on our way to Egypt in the "City of Boston."

We were eleven days crossing the Atlantic and landed at Liverpool. We spent nearly a month visiting friends in Scotland, then returned to Liverpool where we met Dr. and Mrs. Barnett, Mr. and Mrs. Pinkerton and their little Alice, now Mrs. C. E. French, and Miss Dales. Mr. and Mrs. Pinkerton and Miss Dales went to London to visit Prince Dhuleep Singh. They sailed from London. Dr. and Mrs. Barnett and we took passage on a small steamer, the "Christina," which only accommodated six passengers. We had only been out a few hours when, owing to a severe storm, we were obliged to put into port, where we remained three days. We started again but before we reached Gibralter one of the engines gave out so we had to lay up there three days for repairs. We started again, but the sea was very rough, the seels shifted and the ship lay very much to one side. For three days we were confined to the salon. Those who were ill were in their berths. The well ones sat on the floor and braced their feet against the legs of the table while they ate what was brought to them to eat. Twenty-eight days after leaving Liverpool we landed in Alexandria, feeling thankful that God had given the winds and waves charge over us and had preserved us in life and health and allowed us to reach the field to which we felt he had appointed us. And we have been thankful all these years that we have been permitted to live among the Egyptians.

My husband passed away six years ago, after forty-three years of joyful service in this land, and I am thankful that the resting place of his body is among many whom he loved and served. I am thankful also that at the request of the other missionaries I have been allowed to remain in Egypt. I cannot do much to help on the work, but by visiting among the people and welcoming them to my home I keep them in touch with the church. I have been here so long that I know many of the older members of our church with whom the younger missionaries have not come in contact.

Just now we are feeling the effects of the war, but on the whole we think Egypt is as safe a place as there is on this great earth of ours. We go about as usual and everyone seems friendly. May God not only preserve us in peace but send peace to other places. We know that we have your prayers.

MRS. H. M. HARVEY.

INDIA.

GURDASPUR "MELA."

Gurdaspur, Sept., 8, 1914.

Dear Friends:—

Every year, in the early Summer, just as at home there are Sabbath School picnics, the people of the districts in India gather together for a day, and engage in various exercises. This year this gathering which is called a *mela* was rather better attended than for the past few years in Gurdaspur District. In the morning while the people were gathering, certain examinations were held, for prizes were to be earned for repeating accurately Bible verses, stories from the Bible, and for Bible reading with intelligence. Separate prizes were offered for women who could read and for women who could not. In the case of those who could, Hukko, the wife of

one of the self-support pastors, recited so many more verses than any one else that she was stopped, whereupon, she assured the examiner that she could have recited as many more again. The other prize was won by Buddoo who is always faithful in attendance at church. One little girl received a money prize for completing her primer in a village school, and another received a reward for having completed three classes. A rather interesting contest in handiwork for village women was won by a girl who had made a fan of straws and colored thread. Dr. Gordon gave a helpful address in his splendid Panjabi. Altogether it was a most profitable and enjoyable day.

Another event of Gurdaspur District was the thank-offering of the women of Gurdaspur congregation. Three of the villages nearby were represented as well as the city. The meeting was a good one. The thank-offering amounted to Rs. 48 ($16). Some of the women related their reasons for being specially thankful. After the meeting refreshments were enjoyed.

The rains this Summer have been so heavy that floods resulted along the banks of both the rivers bordering this district. Along the Ravi the floods were destructive but not so much so as on the Beas, where whole villages were carried away, and all the neighboring fields which had just been sowed were ruined by large deposits of river sand. About five of the villages in which there are Christians in this district were swept away, the people left without a place to stay or put up the few cattle they own. Some were reduced to starvation, but the government helped the people thus suffering by substantial money gifts, and with grain, promising that when time for sowing comes again, they will sell them grain on long loan.

Just now it is the fever season. Hardly a family escapes. Still in a week or so it will pass over. There is a little cholera also in the neighborhood, but as there usually is at this time of the year little notice is taken of it. The day has not arrived yet when improved sanitation and quarantine will reduce these dread plagues. But in this as in the advancement of His Kingdom what has been done is worth being thankful for, and what will yet be done must be the subject of our prayers and praise in advance. Yours sincerely,

MARGARET H. LAING.

A YOUNG HINDU WIDOW.

Less than six years ago, a young Hindu widow came to the Miss Sahiba in charge of one of our Girls' Schools. She held a little babe in her arms and a tiny girl clung to her skirts. She told how plague had came to their home, carrying off her mother, two brothers and her husband.

Her father dazed with grief, sought about for comfort and finding none, decided to give up his beautiful home and live the life of a religious mendicant.

They were of high caste and well-to-do. Now, half-clad and often hungry, he wanders about from place to place, seeking by the humiliation of his body to find peace for his soul.

Vero was left to make her way in the world alone, and she had very little education. A woman with less strength of character, would have gone the way most young Hindu widows do. She asked for employment, but her education was so limited we wondered what she could do. Finally, she was given a little class to teach on condition that she, herself, enter school and prepare for better work. Within a few months, her baby boy died and in every respect the first year was a hard one. When I went to her room, I usually found her in tears. But a new force was beginning to work in her life for she had a daily Bible lesson. She had not even seen a Bible before and knew nothing of its teaching and for a time she resisted its influence.

Four years ago she stood up in the great assembly of the Sialkot Convention and confessed that she believed the idols she had worshipped all her life were vain things and that henceforth she would follow Christ.

She completed the school course and in addition took the Normal training. She is now our loved and trusted Bible woman in Jhelum, able to teach the women the Bible or read it to them in three different languages.

But more wonderful is the advance-

ment she has made in things spiritual. Often as I listen to her explaining the Scriptures, I am amazed, and she is a constant inspiration to me.

When there are those who oppose the truth, she reasons with them patiently and kindly, sometimes telling them that she, herself, used to believe as they, but always emphasizing the fact that she has found a better way.

Truly the Gospel is still the power of God unto salvation and it has not lost any of its old time power.

MARY E. LOGAN.

Jhelum, North India.

THE SUDAN.

"HARD TIMES" IN THE SUDAN.

For three years we have had a scarcity of rain in the Sudan. The result has been a low Nile and a great shortage in the *durba* crop. This is the grain from which the native bread is made. It has sold during the past year for three and four times its normal price and this, you must know has been very, very hard on the poorer people who depend on their crop for their food or who earn merely enough to feed their family from day to day, with no opportunity to save.

Natives in dire need often bring their household goods (consisting perhaps of a bed and a few cooking utensils) and live around the wall of the mosque, where they hope to receive alms from the worshippers or from passers-by.

My husband and I object very much to giving money to beggars, as we never know for what they will spend it. So we often, when asked for money tell them that if they will come home with us we will give them a little food. Our home is only a few rods from the mosque, so they haven't far to come. And of course, before the bread was given they were always required to listen to a bit of gospel story. As the Summer advanced the poor about the mosque increased greatly. Many came in from villages fifty or sixty miles away. Some had been away from their homes, provinces west or south of us, for several years, slowly making their way to Mecca. A pilgrimage to Mecca is, you know, a most meritorious act.

In early Summer we would have from two to eight or ten of these poor, daily. Each one received a piece of native bread worth about a half a cent and, rarely, a dish of cooked food. One young girl especialy appealed to me. She was perhaps fifteen years old and had a little baby on her back. The way in which she and the child devoured the food showed that they were indeed hungry. She had such a sweet face. She said that she and her husband were on their way to Mecca. She came only a few days, so I suppose they continued their journey.

But by mid-Summer, not eight or ten, but fifty, a hundred and even two hundred came daily. With so many it was impossible to have them come just any time so my husband made a rule that those who wished food must be at the house at noon. Then he or some of the Egyptian Christians would talk and pray with the people. As so many came we had to give them less bread, making five cents' worth feed about twenty people. Even then, you see, it cost from twenty-five to fifty cents a day to give them each a bite. At first, when only a few came we fed them ourselves, but when it grew, other workers helped us with the expense and the Egyptian church of Khartum has also given a great deal to help with the work. The pastor, school teacher, and a number of the young men have also been very helpful in talking to the people.

We do want the Sudanese to learn to be grateful for little gifts so everyone was required to say "Thank you" when he received his share and if he complained or said it was little, he didn't get any at all that day.

One poor girl, when asked her story, burst into tears and said that her parents and brothers and sisters had died in their village from starvation.

Rev. Sowash is continuing this work while we are on vacation. God has graciously sent more rain this year, the Nile is high, and it is probable that after a few months, food will be more plentiful. And we pray that during these months their souls may have been truly fed and in such a way that they will have no peace until they have come into the fulness of Christ's salvation.

MRS. P. J. SMITH.

MRS. VIOLET SCOTT AYERS.

A Tribute by Fellow-Missionaries--Some Incidents In the Life of Mrs. Ayers.

EARLY LIFE IN INDIA.

By Rev. J. H. Martin, D. D.

We look back on our first year in India as a happy time. We lived in Jhelum for language study—a charming station. The compound is pretty. The river, the adjacent hills and the snowy range, always in sight, break the usual monotony of the plains. It was here we came to know the Scott children. Violet was the baby then, not yet two years old. She was a bewitching child. She was full of gentle loving ways and made a place for herself in our hearts which she never ceased to hold. She appeared frail but was strong in spirit. We have watched her ever since with a deep interest. She, together with her sisters, received her early education in Woodstock, the school for European children under the management of the American Presbyterian Mission. We have memories of many a pleasant Summer spent in Landour when Mrs. Scott with her four little girls occupied a cottage on the hill side near the school.

We saw Violet grow old enough to go to America and take her place in the home schools, and later enter college. We learned with great pleasure of her appointment as a missionary to India, and had the unique joy of being among those to welcome her back to the field. We saw her pass her language examinations with much more than ordinary credit. Her wedding in Gujranwala was a family affair and we all were happy to mingle in her happiness.

Violet was a child of the Mission, and dear to us all from her childhood. Quietness, gentleness, strength, a clear head and a true heart were her qualities. The writer has known her all these years and can say that he has never met her without carrying away a sense of the good influence which came spontaneously from her. She was so quiet and retiring that we had not really measured her power for good till she was gone.

MRS. VIOLET SCOTT AYERS

COLLEGE LIFE.

By Mrs. E. V. Clements.

Violet Scott graduated in the class of '09 from Westminster College. I was with her during the four years of the college course, and can truly say that her life was an inspiration to all her class mates. Just yesterday I had a letter from another member of the class and speaking of Violet she said: "I did so admire her strong Christian character. I have often said I did not know any one of her age who had such a deep spiritual life." And this voices the opinion of all those who knew her best.

Violet was always a leader in the Christian life of the college, though she was quiet and of rather a retiring disposition. Her sweet Christlike life spoke louder than words oftentimes, and influenced those about her. She was always so conscientious about her work—whether it was a lesson to pre-

pare, a meeting to lead in Christian Association, or some church work to do —she could always be depended upon to do her part.

Violet was the true daughter of a missionary, for she was always loyal to the cause so dear to her father and mother. Early in her college course she became a member of the Volunteer Band, and this I am sure influenced others to become members too. We thought there must be something in it if a missionary's daughter volunteered, for she knew just what she was doing. Because Violet's heart always turned towards India, and because she longed to come back here, even though she knew something of the difficulties of missionary life, we thought there must be something very drawing about the mission field.

It is now five years since our class graduated. Little did we think then, that this dear class-mate would be called home so soon. To us it seemed that she had yet a great work to do, but God had a greater service for her in His presence, and she was ready and happy to go. God grant that we may be as ready to go when the summons comes to us.

HER MISSIONARY SERVICE BEFORE HER MARRIAGE.

By Miss M. E. Lawrence.

"We live in deeds, not years—in thoughts, not breaths—
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest—acts the best."

Who shall say that Violet's life was short? Those of us who loved her would like to have kept her with us longer, but God was pleased to accept as finished the work that He had given her to do.

For the four months of her active service as a Miss Sahiba, it was my privilege to live with Violet Scott in the intimacy that a small tent necessitates. She came to Pasrur about the first of November, 1912, having been located here by the Mission at the Annual Meeting just closed. Her mother came with her to see her daughter established in her new home. How envious I was of that daughter! But I decided to adopt a mother since I could not have one of my own, and Mrs. Scott did mother me that winter when she came to visit us in camp.

The camping season began a few days after Violet's arrival, and we started, together with Rev. and Mrs. J. G. Campbell and their two children, on the winter's tour. Violet's knowledge of the people and of the language was a great help to her. She did not feel the shrinking from the questions of the women that most of us feel at first. As her childhood experience had been with the Urdu language, however, the Punjabi had to be learned. But it was not long until she could make herself understood. For the first week, Violet was content to go with me to the villages, then the burden of the work appealed to her so strongly that she felt she could not be silent longer. From that time on for the remainder of the winter, she took Ruth, one of our helpers, with her and visited her own three or four villages a day. Ruth had spent two years in the work and was able to take any part of the service that Violet wished her to do.

Although Violet looked delicate and frail, she never complained, but was faithful and conscientious in every thing she undertook. She was naturally retiring and shy, but she never neglected her duty. She did her share of the housekeeping, conducting worship with the servants, and attending night service in the villages. Like most of us at first, Violet had had no experience in doctoring or nursing, but after watching and listening for a few days, she took her part in that work also. She was kind and gentle to all, but sick and suffering babies received her special care. As we were both having to devote part of our time to language study, we divided the morning, and decided that the one whose turn it was to study with the Munshi should not be disturbed by the women who came to the tent. The one who was free entertained the visitors, ministering to their physical and spiritual needs.

The wedding day was set for April 2nd, and all the friends were anxious for Violet to have plenty of time to prepare for the great event. But Mrs.

Campbell had to take little William to the hospital in Sialkot, and Violet would not leave me, so stayed until Mrs. Campbell got back, leaving barely three weeks before the wedding.

Violet was thoughtful of others, happy in disposition, retiring and quiet. When we had our own little Sabbath night prayer meetings, it was she who led the singing, and the other three of us will always remember her sweet voice in connection with those services. She was not with us long, but in the short time we learned her faithfulness, and thorough fitness for the work that she had chosen. We loved her and miss her, but

"To live in hearts we leave behind,
Is not to die."

HER LIFE AND WORK IN SARGODHA.

By Miss A. L. Cleland.

Mrs. Ayers came to us in Sargodha, a bride of less than a week. They had planned their wedding at a time that would interfere as little as possible with any mission work, and immediately after the wedding came to Sargodha where Mr. Ayers was stationed, and went to work. There was not time then for a wedding trip, they planned to take that later, but there was always so much to do that the time for the trip never came. The very day they arrived in Sargodha our Summer School began, and Mrs. Ayers took the children's class every morning. The children enjoyed it so much. This was one of her gifts, children all loved her and she them, and they always specially attracted her.

Mrs. Ayers entered heartily into all the departments of work; the congregation, the missionary society, the sewing circle and the Sabbath School all felt her influence. She was always trying to think of ways to improve them and to increase their efficiency. During her last sickness she spoke of a lack of interest manifested by some of the members of the missionary society, and said that she wanted to have the next meeting of the society at her house and see if she could do anything to increase the interest. At our Presbyterial meeting, which was held ten days after she came to Sargodha, she was elected English Secretary. Being an officer made her a member of the executive committee, one of whose duties was to prepare the program for the next year's meeting. She worked very faithfully at this, and at the next meeting was re-elected Secretary, and also made a member of an important committee. She was also the treasurer of the congregation and of the Sabbath School at the time of her death.

Soon after Mrs. Ayers came to Sargodha, the accident occurred to Rev. Mallu Chand which resulted later in the amputation of his leg. As assistants were insufficient in the hospital, some of the others had to help. Mrs. Ayers was very anxious to do something but felt her lack of knowledge and experience in this line. However, as soon as the greatest danger was over, she with her husband took turns in sitting up at night with the patient. Padri Mallu declared afterwards that he tried his best to persuade her to take some rest as he saw she was very sleepy, but she felt her duty lay there and nothing would induce her to leave. Gaining some experience as well as confidence by this, she felt more ready to offer her services in the future, and more than one person recalls with gratitude her ministrations by day or night during their times of sickness.

During the first part of the camping season we all itinerated together, Dr. McConnelee, Mr. and Mrs. Ayers, Miss Anderson and myself. We three ladies divided the women's work among us, having one stay in the camp every day to talk to the women who came there, and the other two go to the villages, this we did by turns. We had some very pleasant days together. It was a great privilege to live and work with Mrs. Ayers. She did not neglect her housewifely duties, but the work of the Kingdom was given a full share of her time. She was a wife, but she was first of all a servant of the King, and His will was first with her.

After Christmas our camps divided so as to enable us to visit all our Christian community during our camping season. Mr. and Mrs. Ayers were then by themselves, and for a month Mrs. Ayers had no one to help her in her part of the work. Later she secured an Indian

woman, Mrs. Joseph, who was with her to the close of the camping season. She enjoyed the work very much but the condition of the people was often a burden upon her. She was very faithful in attending meetings both day and night, and labored with the careless and indifferent ones, trying to inspire them with fresh zeal.

Mrs. Ayers was especially good with the children. At Summer School this year again she had the children's class. After her death, one of the boys who had attended her class the year before but was prevented this year because he was in school, said, "If I had known that the Mem Sahiba was not to live, I would have left school and attended her class, for I enjoyed it so much last year." She taught the infant class in the Sabbath School and the last thing she said to me before she went to bed, was to ask me to arrange for her class. A few days before this she had gone with the men for a village service. Before the grown people gathered the children crowded around her, and she and they had a bright little service together.

She wanted to do her full share and had asked for certain villages to be assigned to her for her Summer work. She was so busy and happy and eager about her work that it did not seem possible that her service on earth was so soon to end. Quiet and unassuming in manner we did not realize until she had gone how much she was doing, now we see clearly the impress she has left on the people of Sargodha. She herself felt that she had done almost nothing. When her father told her that it seemed as if God was about to take her to Himself, she said, "If God wants to take me I am ready to go, but I have not done anything for Him yet. I have just commenced to work." But the work she did and the influence she had on those about her lives on, and we will never know in this life all that it meant to us and to our work to have Violet Ayers a member of the Sargodha mission circle for fifteen months.

A TRIBUTE FROM AN INDIAN SISTER.

By Mrs. Grace Joseph.

Our beloved sister in Christ, Mrs. Ayers, lived only about fifteen months with us. Her life was like the sweet scented rose, shedding perfume and beauty on all around her.

She was very kind-hearted and full of love, she always cared for others and was forgetful of herself. All the women of our congregation loved and honored her. She was always a sympathizing friend, especially in sickness which she did her utmost to relieve. She was ever ready to help those who were sick, often sitting up at night with them, and helping them from her own private means if they were in need.

She took great interest in all the services, and especially in our missionary society. The women who showed a lack of interest in attending the services she would go after, bringing them to church in her own buggy. We are glad to say they have learned to come now.

It was my privilege to work with her in camp for a month last winter. She worked day and night among the village people, attending the night meetings with her husband no matter if it rained or not.

Mrs. Ayers was ill only about thirteen days. During her illness she was very patient and calm.

I am so glad to write these few things about Mrs. Ayers' beautiful life, as I am one of her sincere friends.

THE LAST DAYS.

By Miss A. L. Cleland.

Mrs. Ayers seemed so well in the Spring, her face had filled out and she told us she was getting fat. She was so happy and busy and full of plans. On Saturday, June 6th, she and Mr. Ayers drove over to our house on an errand. She was not feeling well but thought the drive might do her good. After staying a short time she went home and went to bed as she was troubled with pain. The next day the pain was quite severe, and by Monday had localized and seemed to be appendicitis. An Indian doctor was called and though puzzled by it pronounced it inflamation of the

bowels. She continued to suffer though she always thought she would be up the next day. Dr. Heston arrived Thursday morning. She considered that it was appendicitis and that it was serious, but the patient seemed to improve until Sabbath evening when she had a sort of collapse and the pain became much more severe. They wired for surgeons and for Dr. Scott and her sister Louise. Mrs. Scott had come a few days before.

Dr. H. F. Lechmere Taylor of the Church of Scotland Mission answered the call, and he and Dr. Heston performed the operation on Tuesday morning. They found an abscess filled with very virulent poison. Mrs. Ayres came through the operation very well and was very comfortable afterwards and free from the severe pain. But later her pulse grew more rapid, and her temperature mounted higher and higher. Evidently the poison had in some way gotten into her system. Wednesday night we thought she was dying, but she rallied, and lived until about 8 o'clock Friday evening, June 19th.

The funeral was held in Jhelum, the Scott's former home, on Saturday evening at 5 o'clock, and was attended by nearly all the missionaries. The service was conducted by the Rev. R. Stewart, D. D., while Rev. Harris Stewart, and Rev. E. V. Clements spoke of the beauty and fragrance of the life that had passed. We laid her by the side of Mrs. E. E. Campbell. Although so late in June when everything is parched and dry in the extreme heat, a large number of flowers were sent, and everything was made beautiful with them. The pure white casket covered with pink roses and white flowers expressed peculiarly well the life of purity and fragrance that had gone from us.

Two Indian Christians from Sargodha were present at the funeral; one of whom told at the grave of the hold Mrs. Ayers had gotten on the hearts of the people of Sargodha during the short time she had been with them.

Thus we laid her to rest—one of "India's Own"—but we know that she lives on in the hearts of the people for whom she gave her life.

TRIBUTE FROM THE INDIA COMMISSION.

Mrs. Violet Scott Ayers departed this life June 19, 1914, at Sargodha, India. She was sick less than two weeks. At first the trouble was thought to be appendicitis and seemed to be a mild attack. Later when it did not yield to treatment, an operation was deemed advisable. Dr. H. F. L. Taylor, of the Scotch Mission, one of the ablest surgeons of North India, kindly responded to our call for help, and he, assisted by our own Dr. Heston, performed the operation. They found the trouble to be an abcess. The patient rallied splendidly from the operation; but the hot weather, the very hottest we have experienced for years in this hot climate of India, was against her, and her strength, already severely taxed by the disease, could not carry her through. All that medical skill could do was done, and all the care that loving hands could give was given, but the beautiful life was not to continue here below.

Her death, so sudden and unexpected, came as a great shock to the Mission and to our whole Indian Church, as it will soon come to the home church. A great wave of sympathy, not only from the missionaries but also from the Indian brothers and sisters, was not long in reaching the sorrowing friends, the husband, Rev. R. E. Ayers; the father and mother, Dr. and Mrs. T. L. Scott, and the sister, Miss Louise Scott. They testify to the wonderful sustaining strength this has been. The funeral was held at Jhelum, where Dr. Scott labored so long as a missionary, and where Violet spent many happy years of her childhood and girlhood. In the little Mission cemetery, beside the grave of Mrs. E. E. Campbell, another wife who early laid down her life in India, she was laid to rest.

In her death, the India Mission and the Church has lost a missionary of fine spirit, splendid worth, and great promise. She was especially characterized by a quiet, even temper. Others might be vexed and ruffled, but not she; and yet she got things done. She was also a woman of excellent judgment. She seemed to have that intuitive faculty

of seeing into the center of things and knowing what was best to do. Her fellow-workers counted much on her judgment. In the fulfilling of her home duties and in her mission work, she was careful and conscientious and painstaking. Her home was always neat and attractive, while her mission work had a finished, rounded character to it. She was especially interested in children. Almost the last mission work she did was at a village service. While the older people were gathering for the service, the children instinctively collected about her, and there she and the children had a bright little service all of their own. Indeed not only the children but all the Indian people were attracted to her. Her fine use of the language—for she was acquiring the language as only those can do who are born and have spent their early years in India—helped her to win them. The great hold she had on the people of this land was not realized by the most of us till after she was gone, she was so unassuming in all her work. She was so gentle and thoughtful and kind and loving with them that when she was gone they missed her as if she had been one whom they had known all their lives.

She was a missionary of less than three years; yet in that short time she put the impress of her quiet, true, faithful life upon the lives of all her fellow-missionaries, and her memory will ever remain to them most precious.

On behalf of the India Mission,

J. A. McConnelee
A. Laura Cleland } Committee.
E. V. Clements

THE DAY OF OPPORTUNITY FOR MISSIONARIES IN EGYPT.

Edited by Minnehaha Finney, American Mission, Cairo, Egypt.

Miss Minnehaha Finney and others are at the Dr. W. W. White Bible School, New York, waiting for the first safe sailing for Egypt.—EDS.

Cairo, Egypt, October 6, 1914.

It is difficult to get accurate information as to the political and military situation in Egypt these days. A strict censorship is being exercised over the press, so that nothing unfavorable to the cause of the allies is published. The Moayyad, which is perhaps second in influence of the Arabic dailies, is (professedly at least) strongly anti-German. A few days ago it printed a long article pointing out how Turkey had suffered rather than benefitted from Germany and how the Kaiser was a foe rather than a friend of Islam.

I learned from a reliable source last night that the military authorities are making preparations for the defense of the frontier. There is a persistent rumor that the Turks have been at El-Arish on the boundary between Egypt and Palestine, for some days. The Canal appears to be well protected. I saw considerable numbers of Indian Ghurkas at Ismailia as I came through the other day. There were also a few regulars in evidence.

Disquieting reports come to us of the state of things in Syria, chiefly through Syrian Christians in Egypt. Prof. Crawford of Beyrouth College, who is here, thinks that there is little ground for fear. The ladies of the British Missionary Societies in Syria and Palestine have been sent away by their Consuls I am told, partly but not wholly because of the difficulty of getting money, and a number are here in Egypt at the present.

The British regulars have practically all been withdrawn from Egypt we are told. Few are to be seen. There are said to be about 17,000 "territorials" in the country. Those in Cairo are a Lancashire contingent. About 4000 of these are in camp in the desert between Heliopolis and Zeitoun.

Here the Y. M. C. A. has put up the two tents, used recently for evangelistic work in Zeitoun and Cairo, for the bene-

fit of the men. From 1,000 to 15,000 letters and post cards have been written in the tents each of the past two days since we have gotten into partial working order. Evangelistic meetings have been held these past two nights. There is a fine attendance, and the men are most responsive both in the camp and when we meet them elsewhere. The most of them appear to be mill men, plain country youth from 17 or 18 years upward.

Jessop, the Y. M. C. A. Secretary, is nearly worked off his feet. There is no money for help and those who would gladly volunteer their services are so tied up with other work.

The opportunities seem to us unbounded. Our supply of P. T. L. Gospels is going fast. 300—all we had at the camp—were either asked for or carried off without being asked for the past two days. We are short of other Gospel literature, but are having it prepared as quickly as possible. One of the first things put out was by Mr. Upson of the Nile Mission Press in the form of a tract containing Lord Kitchner's message to the troops regarding wine and women; and some appropriate Scripture passages. This part of Cairo—the Ezbekieh—has been a most shameful place of late. It seems to be worse than ever, since the "territorials" have come.

I hope to go back to the ordinary Arabic work in a few days.

Special grace and wisdom will be needed for meeting the new conditions under which we will now be working.

W. L. McClenahan.

The above has just been received and will be interesting as it throws light on the present situation in Egypt. Pray that special grace and wisdom may be given to the missionaries these days in Egypt.

We who are missionaries in Moslem lands crave your intercession, also that we may learn the secret of conciliation without compromise and that opposition may only make us more loving and more humble.—(Editor M. F.)

SUBJECTS FOR PRAYER AND PRAISE.

Praise—For the blessed experience of confiding and trusting in God. "Commit thy way unto the Lord, trust in Him and He shall bring it to pass," Ps. 37:5. For the "Peace of God," the result of confidingly trusting Him during these troublous times— .

"Peace! perfect peace! with loved ones far away!
In Jesus' keeping we are safe and they."

Prayer—For wisdom in facing new problems in Egypt created by the war; for the British authorities who are responsible for maintaining order in Egypt under special difficulties; for the preservation of all our missionaries and native Christians in Egypt; for the provision of all needed financial supplies; for the speedy return to Egypt of those of us who are waiting, ready and anxious to go; for our missionaries in Egypt in view of the great physical and nervous strain they are put to, caused by the extra burdens so many of them are forced to carry.

During these troublous times the danger is great in more ways than one. We need to be on guard concerning the effect upon our spirit. These troublous times depress us, there is keen disappointment for some of us because we have been hindered from returning to our much loved work in Egypt and the Sudan.

We must learn to keep our spirit untouched and free, holding our union with Christ, abiding in Him by faith. We must learn to refuse every attack of Satan upon our spirit and claim full victory of the cross over all the powers of darkness that are so manifest these days. We must learn to be still and calm in God and then when we are in victory, He will teach us how to take the aggressive against Satan and his hosts—whether at work in the homeland, whether waiting till the way opens up to be returned to our field of labor, or whether over there in those lands working away in the face of great difficulties.—M. F., Editor.

EDITORIAL.

"IS CHRISTIANITY A FAILURE?"

"A writer, looking over the European situation, asks: Is Christianity a Failure? He sees five Christian nations in a death struggle, killing thousands of men, making thousands of widows and orphans and breaking up thousands of homes. If Christianity is a vital force in the world, why should it not prevent these horrors? It is a pertinent question and Christianity must answer it.

"The answer is that this bloody havoc has come about in spite of Christianity. This war is the result of a neglect and defiance of Christianity. The nations have ignored the teachings of Christ. They have chosen selfishness, materialism, vice, passion, prejudice, unkindness to govern them rather than the Christian commandments and the law of Christ. The war is proof of the truth of Christianity. It can be as easily traced to the mocking of divine law as a river can be traced to its source.

"The war is a reaction against this repudiation of Christianity. The immense calamity and loss of life is only a measure of the transgression the nations have been guilty of. The culmination of the conflict is bound to be a reassertion of Christianity in some form, agreed to in the treaties that close the strife. The struggle will not end until the nations promise to quit their meanness, their selfishness, their hatred, and to exemplify in their conduct the good will and sense of justice which Christianity stands for.

"When the nations conduct their affairs upon Christian principles there will be no war. When they don't, there will be war, and the present conflict in Europe is evidence of it. Instead of proving that Christianity is a failure, the war proves that anti-Christianity is a failure. Until the community, the state, the nation, the world govern themselves by the law of Christ, there will be wars and wars to harass and afflict mankind."

This was the teaching of the simple gospel twenty centuries ago—and it is true today. It is gratifying to have this sentiment set forth so uncompromisingly in a secular daily newspaper (*Ohio State Journal*). We who study the teaching of Jesus Christ understand and believe "That when nations conduct their affairs upon Christian principles there will be no war" and also that wars prove anti-Christianity a failure.

The saddest reflection is upon these Christian nations engaged in war. All but Japan have recognized Jesus Christ as the Son of God and Saviour of mankind, and conduct Christian missions in non-Christian lands

As we interpret the teaching of God through His word we easily read in this war among nations that the basest motives prevail. The foundation principles of true humanity can not be moved, and God has declared all nations shall come and "praise proclaim." Before His face "they shall worship and glorify Thy name."

This is no time to doubt the healing influences of the teaching of Christianity. It is a time to examine our hearts that we lose not our faith, nor delay our part in bringing the kingdom of God to all nations and people.

COURAGE IN WAR.

"Thirty British artillerymen ordered to make a certain attack, which they knew meant certain death for them all, cried out, 'Good by, fellows,' as they started on their deadly mission. In a moment every one of them was shot down. These men knew they were going to die the next minute, and yet not one faltered. Human nature is brave in battle; it steps forth to be shot down, even when it fails to see any connection between death and a great purpose. Oh, if the courage in war could be imitated in peace, and men would be able to suffer death for a great cause, what a grand world this would be!

"Those thirty men got an order to die and they obeyed. They rushed to their death without asking why, nor will any one ever know why; in peace we do not do that. We ask what people think, what is there in it for us, on which side is the bread buttered, and thus our sense of duty is crowded out by a crowd of selfish ends."

The above is but an incident in the awful tragedy now being enacted in the lands where war prevails. We have instances of heroism far surpassing even this false idea of bravery. The death of any Christian in the performance of a known duty to Jesus Christ whether announced before the world or not exceeds by far any such mad butchery of human beings as is now being recorded day by day.

True enough what the writer says, "If the courage in war could be imitated in peace and men would be willing to suffer death for a great cause what a grand world this would be!"

This question belongs to civic affairs, as much as to our relation to Christian missions. Very pertinent is the question now in our homeland. Why is the cause of civic righteousness so often defeated? This nation could prohibit the traffic in intoxicating liquors and the traffic in kindred sins which is worse than depopulating our land, if men were ready, not to rush to a ruthless death, but to stand firm, as reliable citizens to maintain the course of sobriety and purity in their own immediate neighborhood. If a man is strong and couragous to defend his own city, he can then be counted on to do the larger thing.

* * *

It is very important that you renew your subscriptions *promptly* to avoid any delay or disappointment in receiving this December number. The mission studies, "The Child in the Midst" and "In Red Man's Land" begin in this issue.

These six consecutive studies, well written and expressly for the readers of our Magazine merit a large circulation. The first and foremost thought in making the preparation for these articles is the need of making such facts known to the church. There is a mistaken idea prevalent, namely, that the study of Christian missions belongs to women and young women. No one but needs to know of the condition of the un-Christianized people abroad or in the homeland. We have given the best possible information year after year in these studies and the *entire* membership of our church should feel the duty and privilege of studying missions.

Ignorance of the plan and work of the missionary administration of the church in the mission field is one of the most formidable obstacles to the progress of the church in awakening personal responsibility.

In making plans for the mission studies for 1915 it is positively necessary to have the program as outlined before you and to include a thorough canvass for the *new* and *renewal* sub-

scriptions to the Women's Missionary Magazine. The advance in price to one dollar per year is more than warrented by the increase of size of Magazine. Our Magazine gives the promise of further improvement as the circulation of this periodical is increased.

If we need a Women's Missionary Magazine then we need the best possible we can publish. If every one who considers that the Magazine has a place in the list of our church literature would say a good word for it, and make a personal effort to secure even *one new* subscription our Magazine would have a just recognition. *Will you do this?*

* * *

☛**Every subscriber "Win One NEW Subscription" is the best possible gift to the Magazine for 1915.**

* * *

Any person sending their subscription for the December number may have *the four previous issues of the Enlarged Magazine—August to November—free.*

As long as our supply lasts we will gladly help to circulate the Magazine with sample copies.

What is to hinder a thousand new subscriptions to the Enlarged Magazine before January, 1915?

* * *

See fourth page of cover, this issue, for 1915 program prices, etc. Order promptly.

* * *

The doors of the world are open at the cost of great sacrifices, of prayers, tears, labors, and gifts. Let us enter them!

* * *

NOTICE—JUNIOR SPECIAL.

A NEW DEVICE TO HELP RAISE MONEY FOR THE ELIZABETH D. BROWN DORMITORY, FRENCHBURG, KY.

READY JANUARY 1st. WATCH OUR MISSIONARY MAGAZINES.

THE DIVINE PURPOSE.

The following lines by the Bentztown Bard are truly poetic and they preach a gospel that is much needed in these dark days. Some people think that God has left the world and there is nothing for humanity now but to grieve and suffer. But there is a grander faith in these beautiful lines, and he who reads them understandingly and prayerfully will find in them a blessing.

I challenge the doubt that all will not be well,
I throw my gauge in the ring to answer give
That out of the bitter and elemental hell
The grandest triumphs of earth shall rise and live.
I challenge the gloom that sits on our faces here
In the dreadful sorrow of battles across the sea;
God never sent earth and His children the shadow and tear
Without a purpose of beauty in things-to-be.
—Exchange.

* * *

Our missionary societies would be very poor had they only those who give money and not those who persist in prayer.

* * *

NEW SUBSCRIPTIONS.

October 27 to November 25, 1914,
IS YOUR SOCIETY HERE?

Previously reported	41
Clarinda, Iowa	3
Y. W. M. S., Providence, R. I.	1
Leechburg, Pa.	1
Moline, Ill.	1
West Middlesex, Pa.	1
West View, Pa.	1
Bovina Center, N. Y.	1
Viola, Ill.	1
Morning Sun, Ohio	1
Philadelphia, Pa.	4

(To be continued).

A NEW subscriber is one who has never taken the Magazine. Our aim is to have ONE NEW subscriber at least from every congregation before February 1st, 1915.

* * *

Nothing has served to stem the flood of worldliness at home so much as the cause of Foreign Missions.

WORLD WIDE MISSIONS.

Items for Roll Call.

America has contributed 4,000 missionaries to India since modern missions opened and yet India needs many thousands more today.

* * *

In the United States there is one ordained minister for every 546 persons. In the whole Christian world there is only one for every 275,000 persons.

* * *

In the non-Christian world there is but one medical missionary to every 2,500,000. In the United States there are 4,000 physicians to the same number.

* * *

Through the Suez Canal more than 5,000 ships passed last year, and of these 65 per cent. sailed under the British flag.

When a steamer reaches Port Said the Chinese coolies among its crew say, to one another, "This is the place where we get the 'Jesus books.'" Every day the British Bible Society colporteurs are busy at Port Said visiting these vessels and selling Bibles and Testaments and Gospels to their crews and passengers in half a hundred different languages. Multitudes of the sailors and stokers on board belong to Eastern races. More than 2,500 books sold last year were in Chinese.

* * *

Since the establishment of the Home Visitation Department of the Sabbath Schools in the United States six years ago, 31,000,000 persons have been visited by the committee in charge of the campaign.

* * *

The astonishing demand for the scriptures in Korea continues and intensifies. During the first six months of this year Korean colporteurs sold 335,000 books against 311,000 sold during the whole of the year 1913.

SENIOR LIFE MEMBERS.

$25.00 Each.

Miss Rena Roe, Elwood City, Pa. By Y. W. M. S.

Mrs. William Gibson, Baldwin, Pa. By W. M. S., Fairview.

Miss Margaret Morton, Colgate, Wis.

Mrs. J. N. Jones, Pattersonville, N. Y.

Mrs. Free Linn, Espyville Station, Pa. In memory of her parents, Mr. and Mrs. James McQuiston.

Miss Nannie Strane, Reynoldsburg, Ohio. By W. M. S., Reynoldsburg. In memory of Mrs. Mary Strane.

Miss Mattie Andrews, Wellsville, Ohio; Mrs. Nancy Kerr, Wellsville, Ohio. Both by W. M. S., Wellsville, Ohio.

Mrs. J. Reade McCrory, Ellwood City, Pa. By Ellwood City Anna Milligan Society.

Mrs. Rebecca Wall, Elizabeth, Pa.

Mrs. T. P. Pollock, Elizabeth, Pa.

Mrs. G. M. Wiley. By friends in West Hebron Congregation.

Mrs. J. P. Nesbit, College Springs, Iowa. By W. M. S., College Springs, Iowa.

Mrs. Martha Kennedy, College Springs, Iowa. By W. M. S.

Mrs. W. N. Dow, College Springs, Iowa. By her husband.

Mrs. Mary S. Leeper, Fredericksburg, Ohio.

Life membership fees for above have been received by the treasurer since July 1, 1914.

The list of Junior Life Members will appear in the Junior Missionary Magazine.

Special attention to the following will be a great favor to our mission at Frenchburg.

All express and freight for Frenchburg should be prepaid to Rothwell, Menefee County, Kentucky. Enclose name and address of person or society making the contribution, and send the bill of lading to Dr. Weidler, enclosing the storage and cartage fee of 50 cents. If at all possible, send packages by parcel post. Address parcel post packages to Frenchburg, Ky.

MISSION STUDY TEXT-BOOKS

For Use in Studies of the Year, 1915.

THE CHILD IN THE MIDST. A study of childhood throughout the world, showing the new effort in behalf of children of non-Christian lands. Price, cloth, 58 cents; paper, 36 cents, postpaid.

HOW TO USE. A manual containing helps for Women's Societies and Mission Study Classes, in the study of "The Child in the Midst." By Mrs. Helen Barrett Montgomery. Price, 10 cents.

OUR WORLD FAMILY. Junior Text-Book. It follows the same general line as "The Child in the Midst." Price, postpaid, 29 cents.

IN RED MAN'S LAND. Women's Home Mission Study Book, a portrayal of Indian life and character. Price, cloth, 58 cents; paper, 35 cents, postpaid.

GOOD BIRD, THE INDIAN. Junior Home Mission Study Book. Also a portrayal of Indian life. Price, 29 cents, postpaid.

Other Helps Obtainable From Our Department are:

VOICES OF THE CHILDREN. A new exercise for the Juniors. Price, 10 cents, postpaid.

CHILDREN OF THE KINGDOM. An exercise for Juniors. Price, 10 cents, postpaid.

LITTLE BROTHERS OF MINE. A collection of missionary stories, founded on fact. Price, 25 cents.

MISSION STUDY FOR JUNIORS. This book treats of our own missions. Price, 15 cents, postpaid.

WALL ROLL FOR JUNIORS. Price, $1.00, postpaid.

JUNIOR PIN. Price, 20 cents each, or 15 cents each when sold by the dozen.

HOSPITALS—FREEDMEN. By Mrs. Samuel Yourd. Price, 3 cents; 25 cents per dozen.

WORK AMONG THE MOUNTAINEERS. By Mrs. Wm. S. Cook. Price, 2 cents; 20 cents per dozen.

IS IT WORTH WHILE? An account of the response of Tennessee Presbyterial to the call made for "Life Members." Price, 2 cents; 25 cents per dozen.

THE HOME MISSION MAP. May be obtained for 50 cents, postpaid.

Before sending out your barrels or boxes, read, "The First Church Christmas Barrel." Price, 5 cents.

NEW LEAFLETS: "Purpose and Plan for Women's General Missionary Society," 2 cents each, 20 cents per dozen. "Countless Egyptian Villages," 2 cents each, 20 cents per dozen. "The Zar," 2 cents each, 20 cents per dozen.

MISSIONARY RUTS. How to Get Out of Them. Of practical help to Missionary Societies, 3 cents each, 25 cents per dozen.

☛ SEND ALL ORDERS TO THE LITERATURE SECRETARY, E. ELIZABETH MILLIGAN, 904 PUBLICATION BUILDING, 209 ANDERSON ST., PITTSBURGH, PA.

STUDY FOR THE MONTH.

"THE CHILD IN THE MIDST."

JANUARY—THE CHILD IN ITS HELPLESSNESS.

"The place where the young child lay."

Roll Call—A scripture verse referring to childhood.

Scripture Lesson—Luke 1:5-14, 57-66, 80.

Topics for Study.

1. Compare motherhood in Christian and non-Christian lands.

2. Compare the value of child-life in Christian and non-Christian lands.

3. Compare the care of children in Christian and non-Christian lands.

"IN RED MAN'S LAND."

The Aboriginal Red Man

1. Why study about the Red Man?

2. Origin of the North American Indian Race: Comparative study of Tribes.

3. General Traits of the Indian. Physical, Mental, Moral.

4. Family Life Among Primitive Indians.

5. Prominent religious beliefs of the Red Men.

6. Brief papers on:

(a). Indian languages, including the origin and elaboration of the Sign-Language.

(b). The training and career of an Indian Brave.

(c). Indian names—their picturesque quality.

(d). Contrasts in Indian characteristics.

(e). The tribal form of government.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
2929 Taggart Street, North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

WIDEN THE CIRCLE.

Year by year the circle of Thank-Offering givers is gradually widening, but there are still hundreds in our churches today who have not yet caught the true spirit of giving gifts to God as an expression of gratitude for what He is doing for them continually, *without ceasing.*

For these, those who are already possessed of such a spirit should, through prayer and kind persuasion strive to bring them into such sweet communion with the "Giver of every good and perfect gift," that they will in turn bring in others until the circle will include all who have named the name of Christ Jesus.

LINE UPON LINE.

Life Membership Fees.

On pages 54 and 55 of the August number of the Women's Missionary Magazine notice was given that June 30, 1914, closed the time for the Senior and Junior Life Membership Fees to be paid for the Girls' Day and Boarding School at Tanta, Egypt; and that July 1, 1914, opened the year when the fees (Senior, $25; Junior, $10) will be paid into the $30,000 needed for the enlarged hospital at Tanta.

Notice was also given that our devoted Foreign Secretary, Mrs. H. C. Campbell, would keep the needs of the hospital before societies through her messages in the Magazine from time to time, which she has faithfully done. But it does not seem to be generally understood that the names and addresses of life members should not be sent (as during the past two years for the Girls' Boarding School) to the address of the Thank-Offering Secretary. Any donor of a life membership fee has, of course, a right to designate her money for the Thank-Offering of her society, but the name and address of each new life member should be reported to Mrs. J. B. Hill, treasurer of the Women's Board. Then, *when the money is received* by her through Presbyterial treasurers or direct, she has the Senior certificates sent out by Mrs. John S. Crawford, Recording Secretary of the Board, and Junior certificates by Mrs. I. H. Milliken, Junior Secretary.

Any questions in reference to certificates should hereafter be sent either to Mrs. Crawford or Mrs. Milliken whose full addresses will be found in the list of Women's Board members in every number of the Magazine.

Exhortation.

Don't let the enthusiasm of the past two years over life members die down. Keep filling up the list till all the members of the missionary societies and others are enrolled in it.

HOW MUCH DOES IT COST?

A Query.

Each year during the third week in August the Thank-Offering Secretary sends to the president of every Women's, Young Women's and Junior Society, whose name and address are given in the statistical report of the year, a circular letter, a sample copy of the new Scripture Responsive Service and a list of Thank-Offering supplies with a blank order attached.

At the top of the list are these words in plain type, "Hand this to the one who orders supplies for your society."

Notwithstanding this plain instruction, at least one half of the orders for supplies come by letter and in many cases no definite number of leaflets, envelopes or boxes is given.

If the presidents would kindly see that orders are sent *on the blanks* and the number of helps desired, given in *plain figures,* very much labor would be saved by the one who fills the orders and mistakes would be avoided.

At the head of each blank is in plain type these words, "Mrs. M. C. Porter, 905 Publication Building, Ninth St., Pittsburgh, Pa. Please send to my address the following supplies:"

Instead of the envelope containing the order being addressed, 905 Publication Building, Ninth St., Pittsburgh, Pa., it is far too often sent to the home address of Mrs. M. C. Porter.

During September, October and November orders to the *home* address *instead of the business address* averaged about two a day.

What does each mistake cost? Either two cents postage, five cents telephone or ten cents car fare; for in nearly every instance the writer asks, "Send by return mail," and the order must be given at 905 Publication Building where *all supplies* are kept.

Orders received at headquarters average from 12 to 30 every day during the three busy months, and none are left unfilled over the second day, although at times the work of packing requires two and three helpers, instead of the one whose special work it is to fill orders.

Suggestions.

1. Let each person sending the order for Thank-Offering supplies use the blank furnished the president.
2. Follow instructions carefully and send all orders to 905 Publication Building, Ninth St., Pittsburgh, Pa.
3. Send all orders *in time* so there will be no need of asking, "Send by return mail."
4. State definitely on blank exactly the number of envelopes, boxes or leaflets you wish and do not leave it to the imagination of the one who may fill the order.

The above statements and suggestions are made not in the way of complaint, but that we may all be helpful to each other and save unnecessary work and expense to the Thank-Offering Department of the Women's Board.

"Bear ye one another's burdens and so fulfill the law of Christ."

SOCIETIES! DON'T FORGET!

Please! Yes, please! Do not forget to fill out your Thank-Offering blanks *carefully* and *promptly* and mail them to your Presbyterial Thank-Offering Secretaries before December 15, 1914.

YOUR RECORD FOR 1913.

Facts From the Annual Report.

Only eight of the seventy-three Presbyterials in the home and foreign lands were on the Banner Roll for 1913, for having sent to their Thank-Offering Secretaries blanks from all auxiliary societies. These were: Concordia, Detroit, Idaho, Monmouth, Puget Sound, Pittsburg, (Kans.) Rock Island and Assiut, Egypt.

Honorable mention was made of only ten Presbyterials that sent in blanks from all societies but one each: Cedar Rapids, Hudson, Northern Indiana, Iowa Northwestern, Kiskiminetas, Omaha, Oregon, Sialkot and Gujranwala, India.

Encouragements.

The number of societies that increased in gifts over those of 1912 is 558, including 15 in Egypt and 3 in India.

Thirty-eight Women's and nineteen Young Women's Societies gained re-

cognition on the Honor Roll by doubling their offerings of 1912.

Thirty-five Junior Societies have their names on the Honor Roll through having given Thank-Offerings averaging one dollar per member, making ninety-two societies on the Honor Roll for 1913.

Honorable mention is made of fifty-one additional societies that during the year almost doubled their offerings of the previous twelve months.

Will not societies aim to make even a better record through their blanks for 1914?

Presbyterial Thank-Offering Secretaries Do Not Forget!

Do not fail to send to your General Thank-Offering Secretary's *business* address, 905 Publication Building, Ninth St., Pittsburgh, Pa., before Feb. 1, 1915, all the society blanks after you have taken from them a report for your respective Presbyterials. Also let each one send a copy of her condensed report to the above address with the society blanks.

It is very important that instructions be carefully carried out in order that the annual report of the General Secretary to the May Convention may be complete.

Will not all the workers strive to make the 1914 report the best in the history of the Thank-Offering movement?

WHAT LACK I YET?

This important question every member of every missionary society even though she may belong to "the faithful few," needs to ask her Lord.

What will His answer be?

Lack of faith!

Lack of consecration!

Lack of wisdom!

Lack of patience!

Lack of perseverance!

Lack of vision to see the needs of heathen lands!

Lack of realization of the spiritual needs at home!

All these lacks God is willing to supply.

Jesus is able to supply.

The Holy Spirit is ready to supply.

Your part Christian worker is, "Ask and ye shall receive; seek and ye shall find."

"According to your faith it shall be unto you."

SELECTED THOUGHTS.

Three Great Powers.

I.

Prayer.

Prayer is peculiar in this: All limitations are gone, and I may touch in my spirit, and by my prayers, different nations.

When I go alone to pray, all the limitations of voice and bodily presence are gone, and I can loosen out the power of God that will touch a continent, and then a second continent, and more. If we realize that to be true, as without question it is true, we surely will get more time alone; time when the mind is fresh and clear and the spirit is unburdened; time often alone with the Master over His word, and then we will ask, and then, He will do.

If we guage our praying by what we know of the results, we will not do as much praying as we should. But, if we guage our praying by what the Master says is happening; if we go wholly by His word, we will keep on asking for bigger and bigger things.

—S. D. GORDON.

II.

The Crowning Grace—Giving.

"Giving is essential to the completeness of Christian character. It is the crowning grace because it is the manifestation of the highest excellences.

"It is the result of sympathy, unselfishness of contact with Christ, of drinking in of His spirit."

—DR. ALEXANDER MACCLAREN.

"We cannot serve God and mammon, but we can serve God with mammon."

—ROBERT E. SPEER.

"Give until it hurts, and then keep on giving till it does not hurt."

—DR. CHAPMAN.

"There is needed one more revival among Christians, a revival of Christian giving. When that revival comes the Kingdom of God will come in a day."

—HORACE BUSHNELL.

"As ye abound in love, see that ye abound in this grace (of giving) also."

—APOSTLE PAUL.

"He who gave all, even to the sacrifice of His own life, said, 'It is more blessed to give than to receive.'"

—ACTS 20:35.

III.

Study a Benefit.

"Study, like virtue, has its own reward. The true student finds his highest joy in the pursuit of knowledge. Any study is a benefit. In the very attempt to acquaint ourselves with truth we obtain a blessing.

"In an age when books multiply, when libraries are sown broad-cast over the land, when every opportunity is afforded to acquire knowledge, there is little excuse for the Christian of this day being ignorant of the progress of the kingdom. The study of missions is worth while, because the mission world is the whole world. The question of missions is a world question. To study missions is to get a world vision."

—A. WOODROW HALSEY.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

☞VERY IMPORTANT☜
Read this article.—EDS.

REPORTS.

What a common-place topic! Yet it is big enough in practice to engage the services of many people at the close of each month, quarter, or year in all progressive lines of business. These reports are necessary that there may be something definite known as to the work accomplished, and that which remains to be done. The report establishes a working basis.

Each business house or concern has its peculiar method of reports. This is strictly adhered to. In public school, for instance, whether in borough or township, a rigid system of reports is employed, each teacher being required to follow a specified line. It is centralized work subject to one head so must be identical. "Everyone his own way" may be a good motto to use in developing individuality, but for economic and practical reasons, "everyone the specified way," is better.

We are interested not so much in this business firm's method or that borough's system as in our own W. G. M. S. yearly reports which establish a basis upon which the work of the new year is planned.

Before we discuss the reports themselves, may we notice that every year there are those who are delinquent or negligent in handling the blanks. This past year, by consulting the Statistical Report, you will discover that of the sixty-four Presbyterials in the United States, but fifty-five report one or more Young Women's Societies, and of these fifty-five Presbyterials, fourteen or fifteen did not send reports from every Society, as many as five in one Presbyterial being omitted. Will the Presbyterial Young Women's Secretaries make a note of this and strive for clean records? As well, will the Secretary of each local Society send a full report, *omitting nothing that should be on the blank and adding nothing that is not asked for?*

As the the addressed postal card, accompanying each set of blanks sent to

Presbyterial Secretaries, state the receipt of material and forward card as addressed *at once. This is important.*

The blanks for Societies are all alike. If each secretary fills out her blank as directed and verifies before forwarding to the Presbyterial Secretary it will be easy for her to fill out the large blank. If each Presbyterial Secretary copies carefully and verifies her report before forwarding to the General Secretary, it will be appreciated.

The blanks for the Y. W. Societies are to be sent out about the first week of February. If any Presbyterial Secretary does not receive her set of blanks by February 15 or 20, drop a card at once to the General Secretary, stating your difficulty. If any local society is still without a blank by March 10, inquire immediately of the General Secretary. Keep in mind the fact that Spokane is a long distance from the East, so reports should be sent *very promptly* to insure them a place in the annual report.

But why so much ado in December about a matter for February? Because we are prone to put off or neglect to do that which is to us of no great importance; because correct small blanks, compiled in large blanks correctly bid fair for a correct Statistical Report, that which is put before the public as the record for the year. It is no more difficult to print truth than error and very much more satisfactory.

The Kingdom needs our best efforts. Let us begin on time and try earnestly and we can say with Browning, "All we have willed or hoped or dreamed of good shall exist; not its semblance, but itself."

IDA B. LITTLE.

THE SOCIAL SIDE OF YOUNG WOMEN'S WORK.

There have been many opinions pro and con concerning the social side of the Society meeting of Young Women. Some think it should be entirely eliminated, others, that without the social hour, the cause as a whole would be lost. Requests have gone several times to societies asking for an article on the subject. Either the request was lost in the mail or the matter was considered of no serious import. No reply came. Two, just recently, have given opinions, which are not general, being the experiences of their individual societies, yet the "happy mean" may be found therein. They are presented for your consideration. Perhaps you have tried something else which you deem even better. We can never know about it unless you submit it to writing and forward it for publication.

The following contributions come from the pens of Miss Maria Blair, Princeton, Indiana, and Miss Laura M. Gibson, Oak Park Church, Philadelphia, the articles in same order as names.

Paper Number 1.

Here is a short sketch of the work the Young Women's Missionary Society of Princeton, Indiana, has done during the past summer, stating something of the social side of the meetings. As a congregation we are fortunate in having a number of delightful country homes where we are welcome and having planned to have all of the meetings during the summer among them, the one in May was held at the home of the Misses Archer, about a mile north of the city. A traction line near made it convenient for those who are without conveyances and about twenty were present, two of whom were visitors. After the regular program, in which we used the form given in the Magazine for the Senior Society, a social hour followed. I feel that I express the opinion of all present when I say the afternoon was most delightful. In the devotional hour we used the Psalter Hymns and as a number of the members are also members of the church choir we have good singing.

In June we went to the home of Miss Ethel Dunlap, three miles northeast of the city and both going and coming the words of Lowell were constantly in our minds:

"What is so rare as a day in June?
Then, if ever, come perfect days."

The day was perfect. One of the many pleasures was in gathering up the members, no one objecting to a little crowding. At this meeting one of our members gave an interesting talk on her

trip to Ellis Island, telling about how the immigrants looked and acted and the care they receive from the government.

In July we met with Miss Sara Carithers, three and a half miles northeast of the city. This was during the period of the drouth and we were not blind to its withering effect on all vegetation. The blackberry bushes which were loaded with berries were curling up with the heat and many times was heard the wish for rain. It finally came and there was an abundance. The social hour that afternoon was spent under the maple trees on the lawn. On our return to the city we learned that the thermometer stood at 103 degrees.

In August we went to the home of the Misses Dame, two miles east of the city. The leader, who had been teaching in the northern part of the State, told of her experience with the foreigners. It is her opinion that as a class they appreciate what is done for them more than the American children, are more easily controlled and are exceedingly anxious to learn.

The trips to the country ended with the September meeting which was held at the home of Miss Grace Woods, four miles south of the city. Eighteen were present, one being a visitor.

From now on we will meet in town, but there yet awaits a number of country homes for the meetings of next summer.

In all of the homes visited the entertainers proved themselves attractive hostesses. The refreshments served were lemonade and cake, ice cream and cake. In order to make more of the social hour it was decided to have a sewing and invite all the young ladies of the church and those who attend services occasionally. This meeting was held at Dr. Blair's. About forty were present and all brought fancy work of some kind. A musical program was given by Miss Gertrude Warnock and Miss Laura Pumphrey. The time was spent socially, grapes and peaches were served. So pleasant was the afternoon that it was decided to entertain in the same manner at least twice during the winter.

Paper Number 2.

In practically every organization of a religious character the question has arisen concerning the social side. The Young Women's Missionary Society is no exception and the question might even be considered of more importance to this organization than to some others, as this one deals altogether with young people.

Each society, no doubt, to a certain degree, must solve this problem for itself, taking into consideration its own particular membership. Our society has no social time, if by that term is meant the serving of a lunch, but it has a decidedly social time if by that is meant good-fellowship.

We have never formed the custom of eating at our regular meetings and we have found that our new members (of whom we have at least one at almost every meeting), as well as the old ones, are keenly alive to and interested in the workings of the society without our using this method of attraction.

We believe that it would be necessary for one or more members to miss the last part of the meeting in order to have refreshments ready on time for the others of us. Besides this, we do not feel that we can afford to pay for a lunch at each meeting. We are by no means a "close" society, as might be seen from the amount of our Thank-Offerings and other contributions, but we feel that the money in our treasury has been given to the Lord and cannot be used selfishly. Our contingent fund is not large enough to allow us to serve refreshments every month.

I do not mean you to think that we *never* have any "aids to indigestion" at our meetings, but simply that we do not make a habit of it. Our society meets on the same evening as that of the older women. Whenever either society has a particularly interesting feature on its program, that is, interesting to both societies, it invites the other society to join it after the business meeting. On the occasions when the older women are our guests we usually serve refreshments. Very often on other special occasions, too, our Social Committee will surprise us with a dainty but inexpensive repast,

which is all the more delightful because it is so unexpected.

Our meetings are always rather informal. By that I do not mean that they are lacking in dignity or in the observance of parliamentary rules, but there is absolutely no restraint. Each member feels perfectly free to give her opinions on any subject brought up, and to take part in any discussion. We do not feel that we must wait until a social hour after the meeting in order to become acquainted. Although our ages differ, we feel that we are all girls together having a common interest, and so sociability, or good-fellowship, predominates in our meetings.

Several times we have done some sewing as part of our missionary work, and every woman knows what a sewing circle is like for promoting sociability.

On the whole, while we feel that a social spirit is vital in the Y. W. M. S., we do not feel that a fixed social hour is necessary.

Oak Park Y. W. M. S., Philadelphia.

OUR PART IN EVANGELIZING THE WORLD.

In considering our duty it is wise for us to ask what we are and why we live. The name given us suggests what we are, A Christian is a follower of Christ. But a follower of Christ is one who has been redeemed by His blood and called upon to separate himself from sin and give glory to God by serving Him. We live then to serve our Master. His word tells us how we are to serve Him. And He ordained twelve that they should be with Him and that He might send them forth to preach. They were to go as evangelists; as He sent them so He sends all Christians.

What is to be done is fully made known in these words, "Go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." The Master in His command sends His disciples into all the world. No one is to be neglected, but all are to hear of the salvation of our Lord. He who is a child of God and reads these words must accept them as addressed to him. It is an urgent command; there should be no delay.

The disciples were to go just as soon as prepared for the service. So every believer is to prepare, then go and keep on going until the world is brought to Christ. All are to be in their places marching under one banner and following the command of one Master. The negligence of one person will hinder the work. Every society and every individual must be faithful or somewhere there will be a weak point and the enemy will gain the victory and the Lord's work will suffer. Failure to do all that is in our power is unfaithfulness. Since "Christ gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works" He is not satisfied with half-hearted service. He has commanded us what to do. "Go ye into all the world and preach the gospel to every creature." There is a grand opportunity to serve the Master. It may be that some cannot be influenced but others can and while laboring with them we ourselves will be educated. But where we can hope to accomplish the most is among the young people, for soon they will be in control, not only in church work but in the business world. If they are now taught their duty they will understand when they have the ability to carry out the Lord's command.

We should learn to take a broad unselfish view of life and to consider the claim that other nations and other people have upon us. And we should teach this truth to the church, and especially to the young people. The Bible teaches that all nations of the earth are of one blood and that he who has the gospel is indebted to him who does not have it, and to pay that debt must carry the gospel to him. Have we learned that lesson as we should, and have we taught it to others? Let us remember that we have a part in the world's evangelization and if we do not perform our part we are unfaithful to our Lord.

It is the duty of some to go. We cannot say who; but, whosoever the Lord calls. Some must go and the command is certainly to all Christians, and should

you not consider it as calling you unless there is some special providence which plainly says you should not? When the Lord lays His hands on any one as He did when He said, "Separate me Barnabus and Saul for the work where unto I have called them," there should be the same willingness to go as those two servants showed. But there are many who are willing to go, and what is needed now is support for the work. We can support it by prayer. The Master urged upon His disciples the importance of prayer when He said, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

Prayers for laborers have been answered which gives encouragement to continue praying. We should not forget to pray for those who have already gone. The support and encouragement that is rendered by giving is not to be forgotten. This, more than anything else makes us partners in the work. Giving alone may not mean much so far as our interest in the work is concerned, but when it is accompanied by earnest prayer and true sympathy it shows the sympathy which should be shown by every servant of God. No one should ask what some one else has done and measure their work accordingly but we all should ask what does the Lord expect of us. If we ask this question and answer it by word and deed we will be doing our part in the world's evangelization.

EDITH WARNOCK.
205 East Locust St., San Antonio, Texas.

LOYALTY TO OUR REPRESENTATIVES.

Today the great nations of Europe are at war. Thousands of men are on the battlefields, giving their lives for their country. But what would become of these armies if the governments at home should lose all interest in them, and should cease to send supplies? The armies would soon cease to exist, for they could not live without food nor fight without ammunition. But we never hear of such a state of affairs in times of war. The people at home suffer equally with those at the front, never wavering in their loyalty to their soldiers, and never flinching in their sacrifices for them.

We, the young women of the United Presbyterian Church, have our soldiers at the front, fighting in the great battle of the ages, the fight against sin. But we forget them and cease sending them supplies. Can we expect them to keep on working? We are staying in our comfortable homes, enjoying our pleasures, rarely making a sacrifice for those on the field, nor evincing any interest in the outcome of their struggle.

As young women, we are responsible for the support of five missionaries. Each society is asked to contribute one dollar per member, annually to the support of these young women. Last year about *one half* of our societies contributed. Is not that fact rather astounding? We seem to forget that they are *our* representatives, that the work is ours as much as theirs, that their victory or defeat is ours. Surely each of us could give one dollar a year to carry on our work. Some may have little money they can call their own, but by denying one's self a little now and then, the pennies will soon count up. Yes, I am sure it is not because we are unable to give, not because we are incapable of self-sacrifice, but simply because we *forget*. LAST YEAR ONE HALF OF US FORGOT.

We do not realize what a great responsibility is ours. We read of the hundreds dying in Europe and shudder at the horrors of war. But the thought of the hundreds who are living and dying in the awful degradation of sin, apparently moves us not at all. And how much more we should be moved when we realize that God holds us responsible for the work of telling His love to these dying people.

Our representatives are working in many places where the fight is hard. Let us show our interest in our own work by becoming interested in them. We can show our loyalty by writing letters of appreciation and confidence. This may be done individually but at least once a year each society should send such a letter to each representative. Then let us not forget to pray. How often our prayers may tide the mission-

ary over a difficult time and help him win a victory for Christ! We should learn something of the field in which each works and then pray definitely for each one. As we learn of their work, special meetings for prayer may be held when special needs are pressing.

Then let us rally around the standard of our Leader, with a greater loyalty for Him and for His work. Let us surrender ourselves to Him, that His love may create in us the passion for souls that will long to save those who know Him not. THEN WE WILL NOT FORGET THOSE WHO ARE DOING THIS WORK FOR US IN THE HARD PLACES, BUT WILL REMEMBER THEM WITH OUR PRAYERS, OUR MESSAGES, AND OUR CONTRIBUTIONS.

Robinson Run Y. W. M. S., McDonald, Pa.

NOTICE.

It seem that by some oversight on the part of some of the Presbyterial Y. W. Secretaries or by failure of "Uncle Sam" to do his part, that some societies have never heard that this year we are endeavoring to have not only mission study classes, but, also a reading of mission books and leaflets, all to be reported to the General Secretary via the Presbyterial Secretaries early in April. If Presbyterial Secretaries have not sent last July's message, will you kindly inform societies, that all may have a fair chance?

NEW SOCIETY.

North Yakima Y. W. Society, Puget Sound Presbyterial; sixteen members; President, Miss Gladys Ghormley, 424 S. 16th Ave., North Yakima, Washington. Mrs. Alter is the stimulator of this new society.

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

For years we have prayed loud and long, "Thy Kingdom Come." Now as we hear of the tottering of earthly kingdoms as they are being torn apart by that cruel monster, war, let the soldiers of the King of kings arise and shine, and with loyal hearts and outstretched hands accept any service we can render in His name. To clothe the naked and feed the hungry from our store, may be the next thing required just now. Let us do it with our might.

One teacher in Alabama writes: "So many of our people have never been taught to look ahead. Year after year they turn over their crop of cotton to the landlord and depend on him for supplies of food and clothing. Now that cotton can not be sold landlords *will not* when it is possible to take it, but in many cases it is impossible for them to do so and advance either food or clothing. Hence the people are deduced to a diet of roasted sweet potatoes, and when these are gone as they soon will be, actual want will stare at many. When I began this article I had not thought of asking for anything, only to state conditions, but dear Mrs. Yourd, we would be so thankful for children's clothes, both for boys and girls, from little tots up. They suffer so for winter clothing. If there is any one who wants to worship the Lord in gifts of clothes to our station, may it be in children's clothes."

The Alabama State Fair held at Montgomery, October 12-17, was considered the best ever held. Our missions were asked to send an exhibit, and Miller's Ferry, Camden and Prairie responded, and appointed Mr. Dumas, Superintendent of the Prairie farm, and Mrs. C. H. Johnson, Superintendent of Robinson Hospital, to have charge of it. Mrs. Thomas Elliott also attended and helped with the exhibit. Over the entrance to the booth was inscribed in large letters,

"Wilcox Co. United Presbyterian Missions," and this booth was the center of attraction in the Negro building. A white resident of Wilcox Co. was so pleased with the work that he went out and brought back a crowd of fifty visitors and showed them the work in detail. He is a large plantation owner and said he would gladly give ten acres of land if one such school could be established on his plantation. Another white man, who had moved out of the County some years ago said, "Well here's old Wilcox. Who'd ever think anything worth while could come out of old Wilcox?" Instructors from a number of larger schools took notes on the work. And why?

List of prizes: General school exhibit, first prize, $20. Best hospital exhibit, first prize, $10. Largest and best arranged exhibit of canned fruit, Miller's Ferry and Prairie, second prize, $15, the first prize going to colored girls of the State working under the Jeans Fund, who had over four thousand jars on exhibition. The second prize on hand sewing and handicraft came to our mission, the first prize being taken by the Montgomery Art Club.

Prairie's list of prizes to individuals includes: Hand-made baskets, first prize; machine sewing, first prize, Airline Hicombotham, 9th grade; best dress and tailored button-holes, first prize; Best work in primary "busy work," first prize; best 6 jars canned peaches, first prize; best 3 jars green tomato pickle, first prize; best gold cake, first prize, Annie Williams, 9th grade; bread made by Goldsby Green, 9th grade, who does all the baking for Prairie School, second prize. Prairie also had the largest literary exhibit of any school in the State.

Miller's Ferry also has a list of prizes, taking first prize on jelly, canned pears, fruit cake, rolls, canned apples; best drawn work, Jennie McArthur; crocheting and bead work, Mrs. J. D. Wilmer, (a teacher); best home-made rug, Mrs. Sophia Johnson.

We have reported the Fair results in detail that you may know that our missions are getting results. Mrs. Elliott had opportunity to talk with the manager of Mr. Patterson's Floral Gardens —the largest in the State. Mr. Patterson, some may know as the Scotchman who founded the State Normal School for colored people; and he became interested in our prize contest at Prairie and offered to draw plans for laying off the grounds and suggestions for seasonable flowers and plants and preparation of beds, etc., without charge.

We note in the Black Belt Missionary the death of Mr. Milton Brooks, a farmer and merchant of Prairie. Mr. Brooks was a Methodist, but was educated in Knoxville College and was a warm friend of Prairie Mission.

The Sabbath School Convention was held at Arlington and the Y. P. C. U. Convention at Canton Bend.

Rev. C. H. Johnson has been laid aside for some time as a result of injuries sustained by his horse stumbling and falling on his leg. No bones were broken and he is rapidly improving.

Miss Moore has taken up the work in Robinson Hospital in place of Miss Peogler, resigned.

We sympathize with Chase City and our Freedmen's Board in the loss by fire of the school building of Chase City Mission. It is a hard blow to the work in this place, coming so soon after the loss of the boys' dormitory by fire two years ago. May the Lord prompt some one with abundance of this world's goods to give Chase City a Memorial School Building. Why not! With apology to Van Dyke.

Oh, its homeland, and homeland, America for me!
A school house, "In His Name," down in Chase City,
In the blessed land of room enough far from the ocean bars,
Where the air is full of sunlight and the flag is full of stars.

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

"An engine of one-cat power, running all the time, is more effective than one of forty-horse power" stalled on a hill. A one-cat power each one of us certainly possesses. Multiply this by 30,000, the approximate number of women in our W. G. M. S. Now, a 30,000 cat-power pulling *all the time* and *all the same way* will pass the horse-power on the hill—just steady, prayerful, consecrated, loyal, individual effort on the part of every one of our women will furnish motive power for a record breaking progress this year, and if each one of our Presbyterials gains the one hundred per cent. called for in the *Standard of Efficiency* it will mean that each individual member has harnessed her one-cat power and fallen into line.

In these days when there are so many outside calls—worthy ones too—keep in mind that we, women of the General Missionary Society, are doing a great work, the like of which has no parallel in any other denomination, which calls for a 30,000 motive power. Oh, beloved, be true to your trust. However much or little you may have to give, every one counts—"if you fail what then?" You have enlisted in the Women's General Missionary Society not only because you can work most effectively by joining forces in the "strong pull together," not primarily because your woman's heart has been touched with the call of the world's great need, but because it is God's "call to the colors," and along this line you can most effectively fulfill His blessed commission.

Spokane Presbyterial gave an hour to the Standard of Efficiency. Typewritten copies with two or three leading questions appended to each point, were distributed—e. g.—Point II, Section A. Increase in contributions to all departments of women's work.

(a). Under what obligations are we to give to departments specified by the Women's Board, or may we give to other worthy causes?

(b). If there is no increase in contributions what then?

(c). How much money has the Women's Board invested in Spokane Presbytery? Are we not indebted to them?

(d). In order to obtain the credits, must we contribute to all departments of work?

Your Field Secretary was scheduled for an hour's talk on "The Convention for 1915."

Shades of 1914, why not? The Spokane women have been living in next year for the past twelve months and they are reaching forward toward the things which are before.

Remember daily before the Throne this brave little band in their preparation for the big May meeting.

These are great days of opportunity for the teachers of Young Women's Sabbath School Classes. Even when the way does not seem clear for missionary organization, many will be glad to link themselves up with the Young Women's movement by paying one dollar each year toward the support of their special missionaries. Furnish such with a typewritten list of these missionaries with certain days marked off for definite prayer. Arrange for a reading circle; reading contest, whatever will stimulate interest, and back it up with daily intercession for each one of your class.

In a certain Junior Society, a prize consisting of the Junior Magazine for one year is given to those who are regular in attendance.

Never, no never, take society funds to pay your pledge to a missionary's salary, that would be "robbing Peter to pay Paul."

☛HOW MANY QUESTIONS CAN YOU ANSWER? SEE FIRST PAGE, THIS ISSUE.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.

The twenty-second annual Rally of the Junior Societies of Allegheny, Chartiers, Monongahela and Westmoreland Presbyteries was held Saturday, October 17th, at the Homewood Church. About twelve hundred were in attendance, representing thirty-five societies.

The address of welcome was given by Grace Rosewell of the Homewood Juniors and the response was made by Clyde Milliken, of Aspinwall, son of our General Junior Secretary. More than thirty new Junior Life Members then came forward and received their badges.

In the afternoon, Cartula Loose, of the Homewood Juniors, told two Bible stories; one of "Jesus and the Children" and the other of "The Widow's Mite." These were splendidly told.

"Voices of the Children" was the main feature of the afternoon program. Gertrude Wilson represented America; Isabel Gesler, Christiana; Bellevue Juniors, the American Indians; 10th Church Juniors, N. S., the Mountaineers; 4th Church Juniors, Pittsburgh, the Immigrants; Carnegie Juniors, the Freedmen; 12 Church Juniors, N. S., India; Greensburg Juniors, Egypt; and the Oakmont Juniors, the Sudan.

Dr. W. E. McCullough, pastor of the Homewood Church, presented the banners. In Allegheny Presbytery, the Forest Avenue Juniors, Bellevue, received the banner for the highest average attendance for ten months, with the 10th Church Juniors receiving honorable mention. In Monongahela Presbytery, the Swissvale Juniors received the banner for highest average attendance, with the 3rd Church Juniors, Pittsburgh, receiving honorable mention. The banner for largest percentage of increase in membership went to the 6th Church Juniors, with the Warrington Avenue Juniors a close second. Harmarville Juniors took the banner for highest percentage of members present at the Rally, with honorable mention made of the 4th Church Juniors, N. S.

At the noon hour, a most delightful lunch was served by the ladies of the Homewood Church, to all present, and at the close of the afternoon program, a very hearty vote of thanks was tendered the Homewood people for their hospitality.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

October 6, 1914. The regular meeting of the Board was held in the Board rooms at ten o'clock. Mrs. Porter presided and conducted devotional exercises. Miss Milligan and Mrs. Campbell led in prayer.

Treasurer reported receipts, $3972.44; disbursements, $15106.33.

Freedmen's Department: Mrs. Bettie Groves, formerly Superintendent at Townsville, desires to thank whoever made her a life member of the W. G. M. S.

Miller's Ferry: Mr. Johnston reports they need second-hand clothing, that they expect very hard times this winter.

Riceville: Mr. Ware made a very earnest appeal for supplies for the domestic science department, viz., table cloths, tea towls, stew pans, double boilers, etc. Also states that they are using borrowed chairs.

Knoxville: Miss McCahon reports 90 visits during the month and 12 meetings held.

Henderson: Mr. Cotton sent a check for $28.40 from the clothing department.

Bluestone: A domestic science department has been opened by the Freedmen's Board.

Prairie: Mrs. Kenan Parker after an absence of four years has again taken up the work as sewing teacher. The Institute under the care of Prof. Thos. M. Elliott is doing a fine work. Miss Mary Jackson is the domestic science teacher.

Young Women's Secretary reported two new societies organized: Pasadena, Cal., King's Daughters' Circle, 5 members; president, Miss Mabel Lawrence. Allegheny Church, Kiskiminetas Presbyterial, Y. W. Mission Circle, 10 members; president, Miss Ollie Crane.

Foreign Secretary received a letter from Miss Laura Walker, now principal of the school in Alexandria, pleading for the school that the Women's Board may take this school under its care permanently.

A motion prevailed that we heartily approve of the idea of cooperation between our Board and the Committee already appointed to secure one hundred thousand dollars for advance work in India. It is understood that as we already furnish the money for the support of one-third of the missionary work in India that we shall expect to receive into our treasury one-third of all undesignated funds. Committee to confer, Mrs. Campbell, Mrs. Porter and Mrs. Hill.

Indian Secretary received word from Mr. Speere that Mr. and Mrs. Speere are at Simnasho, ready to take up the work there.

Rev. H. T. Jackson has been given the appointment to Warm Springs.

Parsonage Secretary reported final payment on loan of Stafford, Kans.

A loan of $2000 was granted to Creston, Iowa.

Home Secretary received reports from Brushton, Italian Mission, Miss E. Ribet, average attendance at church, 74; Sabbath School, 46; number calls, 185; time spent in making calls, 134 hours. Croation Mission, Miss Elizabeth Hamilton, missionary. Quincy Avenue Mission, Pittsburg, Kans., Mrs. Mae Dougherty, missionary. Alamo Heights, San Antonio, Texas, Miss Edith Warnock, missionary; average attendance for August, 30; made 80 calls. Goodyear Allotment, Akron, Ohio, Miss Mary A. Workman, missionary; average attendance Sabbath School, 73; Prayer meeting, 15; Junior, 18; Missionary and Aid Society organized with five members; calls, 255. Miss Anna DeSantis began work in the Wilmerding, Rankin district, September 23rd.

Report of Field Secretary, Mrs. J. C. Alter. 16 meetings in 10 days in Puget Sound Presbyterial. Organized a W. M. S. in Second Church, Everett, Wash.

The women of Puget Sound Presbyterial would like to arrange for an aftermath, following the Spokane Convention.

Mrs. Coates', the missionary at Washington, D. C., time expires November 1, 1914.

October 20, 1914. The regular meeting of the Board convened at regular time and place. Mrs. Milliken led devotional exercises; Mrs. Crawford, Miss Little and Mrs. Milliken led in prayer.

Mrs. Porter took the chair and presided during the business hour.

Mrs. Ivy Benson, 1524 E. Perkins St., Guthrie, Okla., was recommended as our second denominational member of the School of Missions of Oklahoma and the Southwest.

Treasurer reported receipts, October 1 to 19, $5746.01; disbursements, $12854.72. April 15, 1914 to October 19, 1914; receipts, $45988.36; disbursements, $70635.63.

Mrs. Campbell, as chairman of Committee from the Women's Board, reported a meeting on October 9th with the Committee of One Hundred Thousand Dollar India Fund, at which time she reported to them that the Women's Board will support and actively help in raising this fund, that they will equip and operate that part of the work which will come under their charge, and will permit their missionaries to solicit subscriptions to it, provided, first, that all designated funds be used only for the purpose for which they were given;

second, that all undesignated funds be divided between the Foreign Board and the Women's Board in the proportion of two to one respectively; and third, that the title to any property purchased with the funds paid through their Treasurer be vested in the W. G. M. S.

Further discussion concerning the interpretation of paragraph two of the plan of organization brought out, that it was the sense of the Committee that the Treasurer of the Committee should keep the subscription funds deposited at interest. That monthly reports be made to the mission by the Chairman of the Women's Board, by the Treasurer that as soon as the mission can use any of the funds available, they be forwarded to them under direction of the Committee through the Treasurers of the respective Boards, in the distribution above provided; *i. e.*, all designated funds to be paid through the Board which will be responsible for the maintenance and operation of that particular plant, and all undesignated funds in the proportion of two for the Foreign Board and one for the Women's Board.

Freedmen's Secretary reported that a Domestic Science Department had been opened at Bluestone. Miss McIlroy has been appointed by the Board to take charge of this department.

Young Women's Secretary reported one new society: Puget Sound Presbyterial, North Yakima, Washington, sixteen members. Miss Gladys Gormley, president; reported by Mrs. J. C. Alter.

Rev. H. T. Jackson has accepted his appointment to our Indian Mission at Warm Springs.

November 10th the India party expects to sail on the "Andania."

Miss McIntyre writes that she is very much improved in health.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Rev. W. A. Matthews, Simnasho, Oregon.
Rev. D. A. Cooper, Tama, Iowa.
Send donations of clothing or fruit to Warm Springs, Oregon. Post office address, Warm Springs, Ore.; Freight, Mecca, Ore., Oregon Trunk R. R.; Express, Mecca, Ore., Oregon Northern or Great Northern Express Co.
Rev. H. T. Jackson, Warm Springs, Ore.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburg, Pa.
Miss Mary A. Workman, Akron, Ohio.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Mrs. A. W. Coates, Washington, D. C.
Miss Clenore Ribet, (Italian), Pittsburgh, Pa.
Miss Anna DeSantis, (Italian), McKeesport, Pa.
Miss Irma G. Allen, Culver City, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
*Bristol, Tenn.—Rev. F. W. Woodfin.
Cleveland, Tenn.—Rev. J. L. Cary.
Riceville, Tenn.—Prof. W. P. Ware.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Post-office address, Prairie, Ala.; shipping point, Catherine, Ala.
*Arlington, Ala.—Rev. John T. Arter, Post-office address, Annie Manie; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Bluestone, Va.—Prof. R. P. Williams, Post-office address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.
Norfolk, Va.—Rev. Wm. McKirahan.
Henderson, Vance County, N. C.—Rev. John A. Cotton.
Townsville, N. C.—Prof. W. E. Williams

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 .....Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Laurella Dickson, Appointed 1897 .....Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ...Sialkot City
Miss Bessie Fleming, Appointed 1913 .....Sialkot City
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss A. M. Hamilton, Appointed 1902 .....Rawalpindi
Miss L. B. Hamilton, Appointed 1908 .....Zafarwal
Miss Nancy Hadley, Appointed 1904 .....———
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Kate A. Hill, Appointed 1896 .....Sangla Hill
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Gurdaspur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrance, Appointed 1909 .....Pasrur
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Mary R. Martin, Appointed 1890 .....Sialkot City
Miss E. J. Martin, Appointed 1896 .....Pasrur
Miss Fanny C. Martin, Appointed 1895 .....———
Miss Emma Minger, Appointed 1902 .....Sangla Hill
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss Jean Morrison, Appointed 1895 .....———
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Martha J. Strong, Appointed 1914 .....———
Miss Ruth Warnock, Appointed 1913 .....Sialkot City
Miss Josephine White, Appointed 1884 .....Rawalpindi
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Rosa T. Wilson, Appointed 1886 .....Madhopur
Miss M. M. Wilson, Appointed 1904 .....Gujranwala
Miss Ethel Wilson, Appointed 1913 .....Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point Marion, Pa.

Miss E. G. Gordon, (Missionary Emeritus), Appointed 1854, Pattersonville, N. Y.

Miss Hazel Bennett, Appointed 1909, New Wilmington, Pa.

Miss Lena Brotherston, Appointed 1906, Gilbertsville, Mass.

Miss Henrietta Cowden, Appointed 1905, Quaker City, Ohio.

Mrs Alice McClure, Appointed 1897, New Wilmington, Pa.

Miss J. E. Martin, Appointed 1906 ....Pittsburg, Kans.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Margaret Bell, Appointed 1901 .....Monsoura
Miss Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1904 .....Assiut
Miss Mabel B. Dickey, Appointed 1912 .....Monsura
Miss Ella Downie, Appointed 1913 .....Luxor
Miss Ruth Margaret Eddy, Appointed 1914 .....———
Miss Helen J. Ferrier, Appointed 1900 .....Luxor
Miss Minnehaha Finney, Appointed 1894 .....———
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Davida M. Finney, Appointed 1914 .....———
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss M. F. Kerr, Appointed 1908 .....Cairo
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Eula McClenahan, Appointed 1908 ....Alexandria
Miss Carol McMillan, Appointed 1906 .....———
Miss Marion Paden, Appointed 1902 .....Beni Suef
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Tanta
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Assiut
Miss Ida B. Whiteside, Appointed 1913 .....Luxor
Miss Roe Williams, Appointed 1911 .....Assiut
Miss Ruth A. Work, Appointed 1904 .....Assiut
Miss Laura Walker, Appointed 1904 .....Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.
Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.
Miss Carrie Buchanan, Appointed 1893, Hebron, Ind.

SUDAN.

Miss Fannie G. Bradford, Appointed 1907, Khartum North.
Miss Elsie E. Grove, Appointed 1912 ...Khartum North.
Miss Sarah Isabella Dight, Appointed 1914 .....———

HOME ON FURLOUGH:

Miss Aulora McIntyre, Appointed 1911 .....———

Address All Letters Care American Mission.

Sitting In a Great Darkness Without a Ray of Gospel Light.

600,000 OF THE BEDOUIN IN EGYPT.

Gibbon, in "The Decline and Fall of the Roman Empire," says, "In the portrait of the modern Bedouin we may trace the features of their ancestors who in the age of Abraham dwelt under similar tents."

There is a charm about these Bedouin tent villages pitched on the yellow sand, that is difficult to describe. Tents unlike any other in the world; made of tent-cloth, woven from camels' hair and wool, alternate stripes of brown and grey; in shape low and rambling; an untidy habitation, as near chaos as anything this earth affords and everything in a state of unwashedness quite past comprehension.

The Egyptian Bedouin, whether a hybrid between the fellah and Bedouin, or the true sons of the desert known as the Nomad Bedouin, is practically a class apart from all other inhabitants of Egypt.

As a people they are a handsome hardy race. The men possess all the Arab skill in the management of horses and take great pride in showing off this skill in horsemanship at the Mulids (local fairs). To be a Bedouin is to be the personification of hospitality. They meet the stranger with fine Arab courtesy and even with embarrassing hospitality. Everything the tent can supply is offered to the guest and he will defend him to the peril of his own life. In his familiar conversation he is free, sprightly, jocose, and decent. He is kind of temper, but not to be trusted when it comes to the point of driving a bargain. The constant object of his mind is to gain, and to do it he will lie and cheat as much as he can.

The camel is his most valuable stock in trade, together with flocks of sheep and goats.

The Bedouin women have much freedom, but they are regarded as beings much inferior to men. Among people who assign to their women all the duties and menial offices of the tent it cannot be supposed that they would meet with any great respect. While they are seldom treated with neglect or indifference yet they are always taught to consider that their sole business is cooking and working. While the girl remains unmarried she enjoys much more respect than a married woman, for her father realizes that she is a source of profit because he can sell her for a good dowery. Once married a Bedouin female becomes a mere servant busily occupied all day while her husband lies stretched out in his airy tent smoking his pipe. This arrangement he justifies by saying that his wife should work at home as he undergoes so much fatigue on journeys. The women must carry all the water from wells, trudging through the deep sand. This is a hard job indeed.

The children are charming, in no way shy, but gentle and playful. Among the Bedouin a boy would feel himself insulted were anyone to say, "Go and drive your father's sheep to pasture." These words in his opinion would signify, "Your are no better than a girl."

In Egypt the Gospel has not yet reached the Bedouin—600,000 people, a class of people apart, easy of access but because of lack of workers no attempt in any definite way has been made to carry the GOOD NEWS to them. Followers of Islam, but their knowledge of their own religion is so slight that they would recognize no difference between what they hear and what they know. The true Gospel in its simplicity would touch and influence the lives of these simple minded tent-dwellers in a way we dare not allow ourselves to imagine as long as we are not in the position to carry it to them. Are they worth working for? Christ died for them. The Spirit of God is capable of calling out Abrahams from these tents to witness as truly as did Abraham of old. We can at least pray for the entrance of Gospel Light among them.

MINNEHAHA FINNEY.

"THE CHILD IN THE MIDST."

A BEDOUIN FAMILY

In Egypt the Gospel has not yet reached the Bedouin

See Other Side.